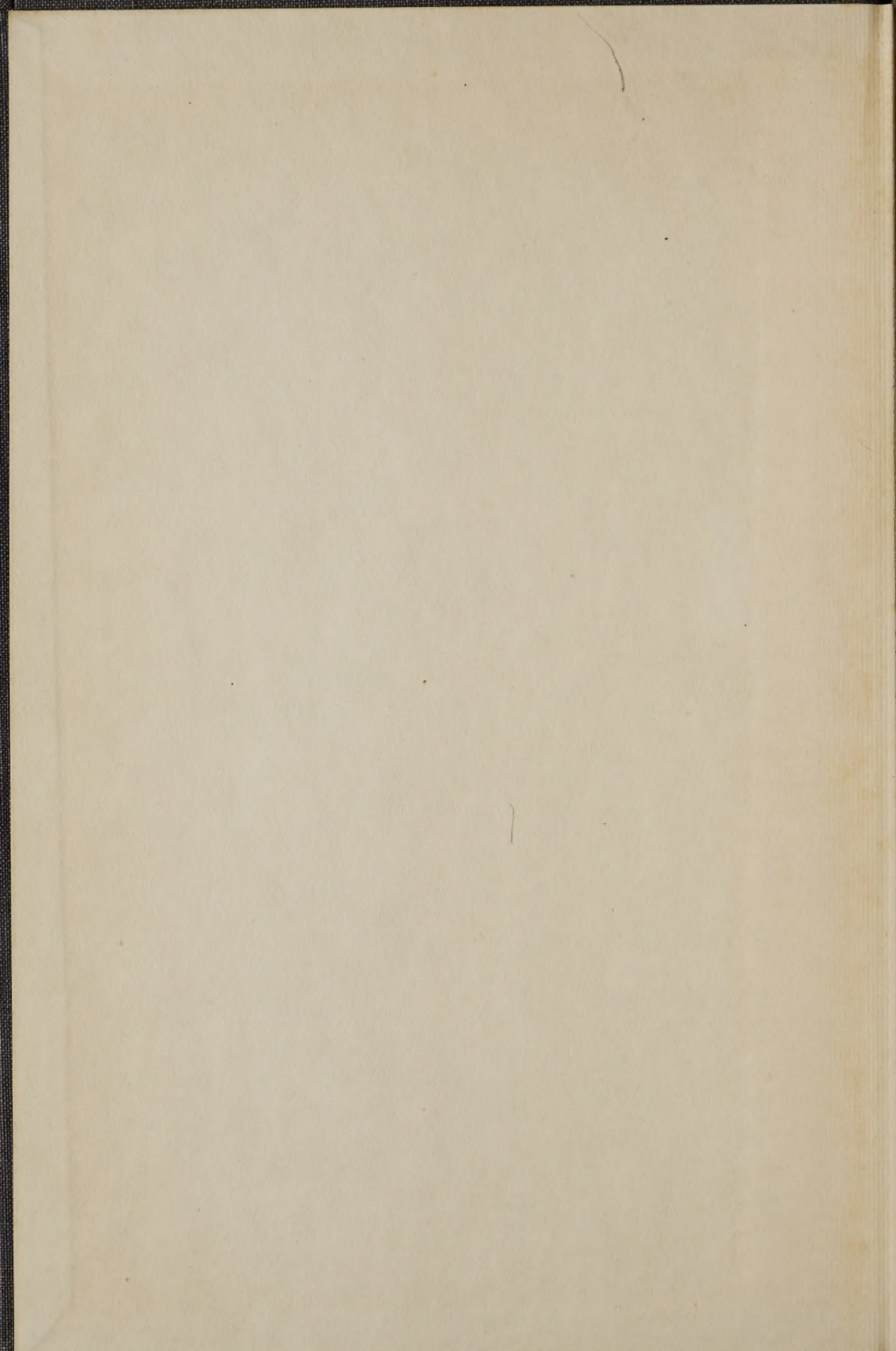


COURT STREET
METHODIST CHURCH

ALFRED A. KERN





Allen

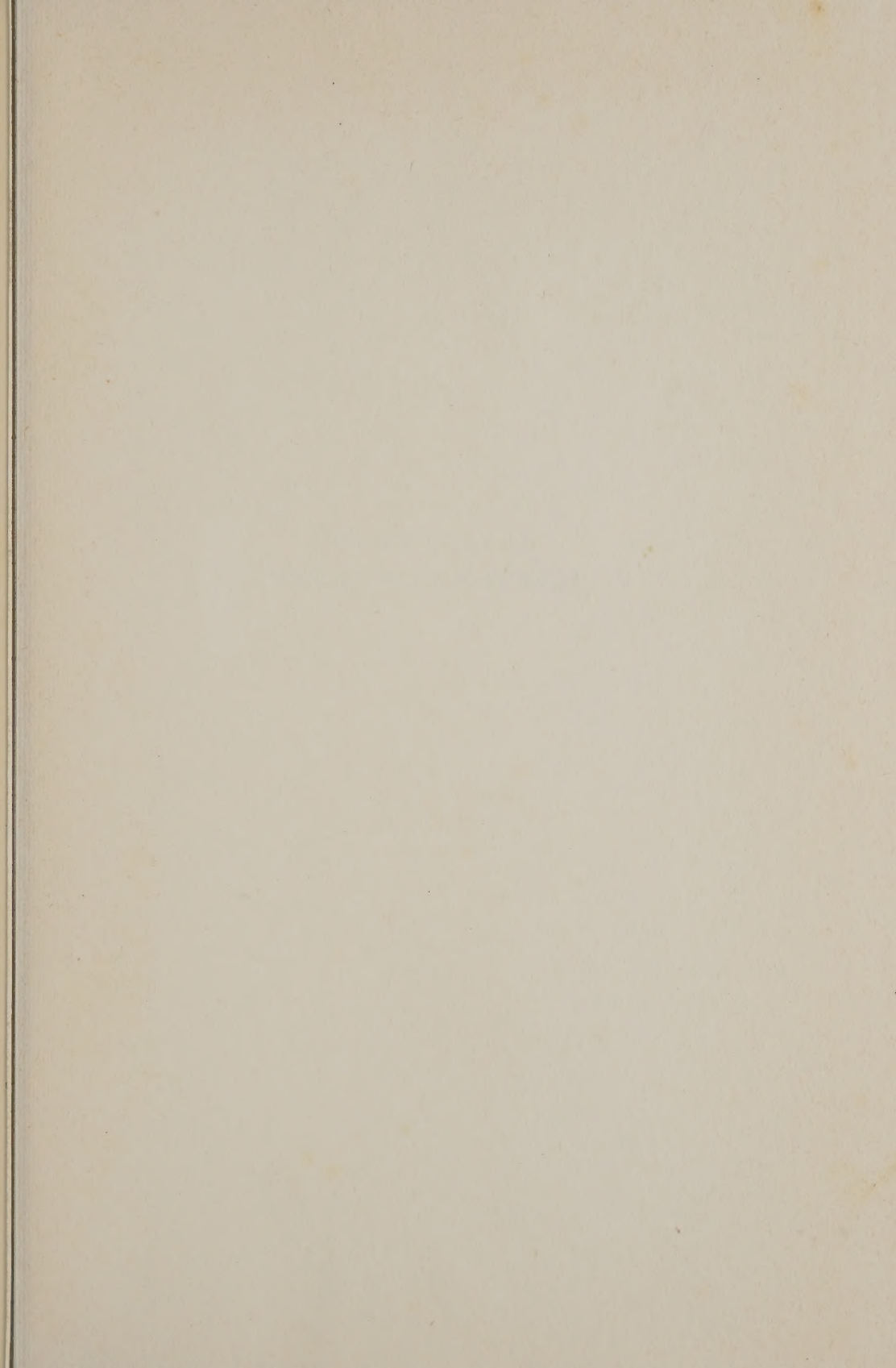
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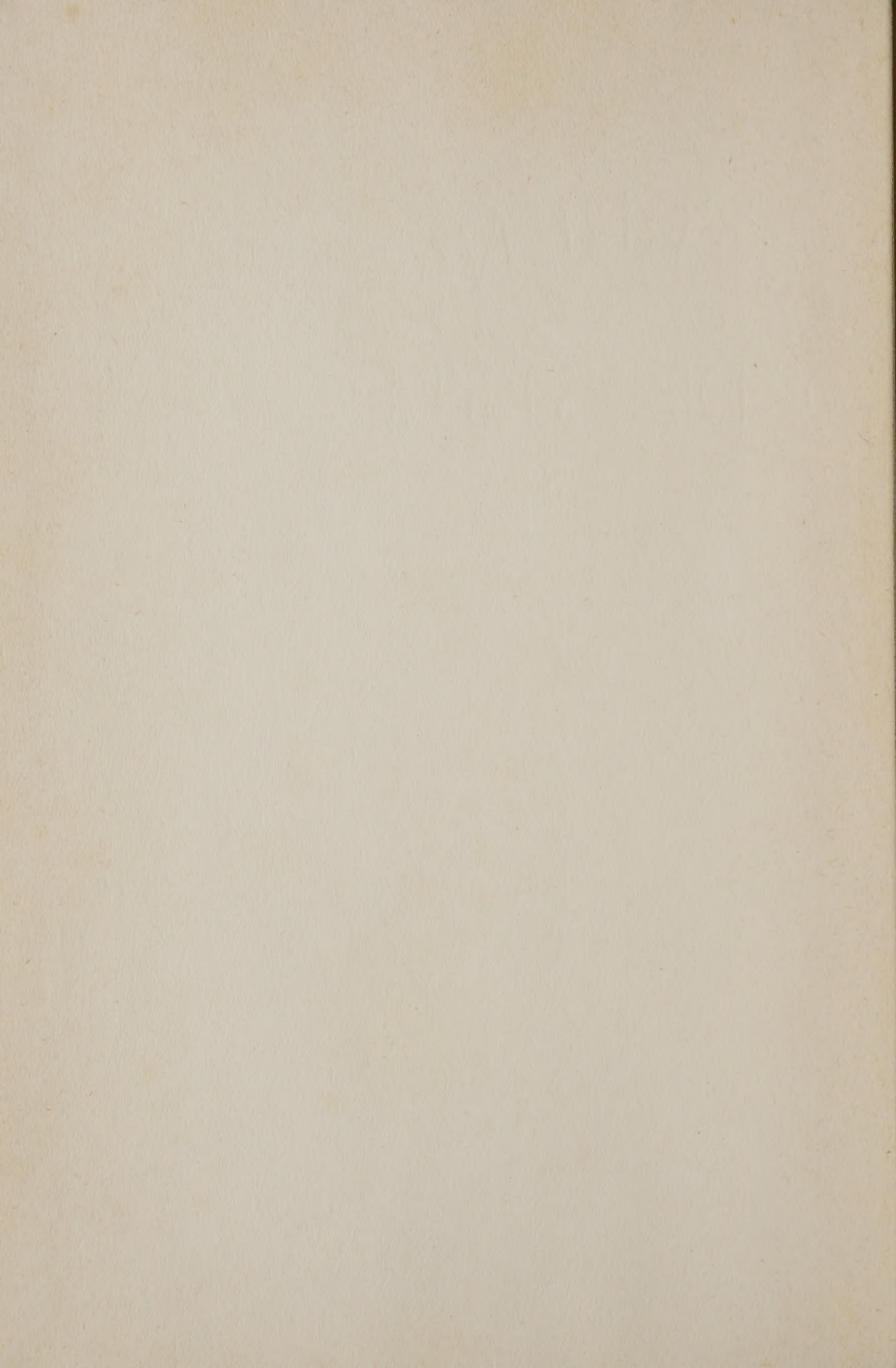


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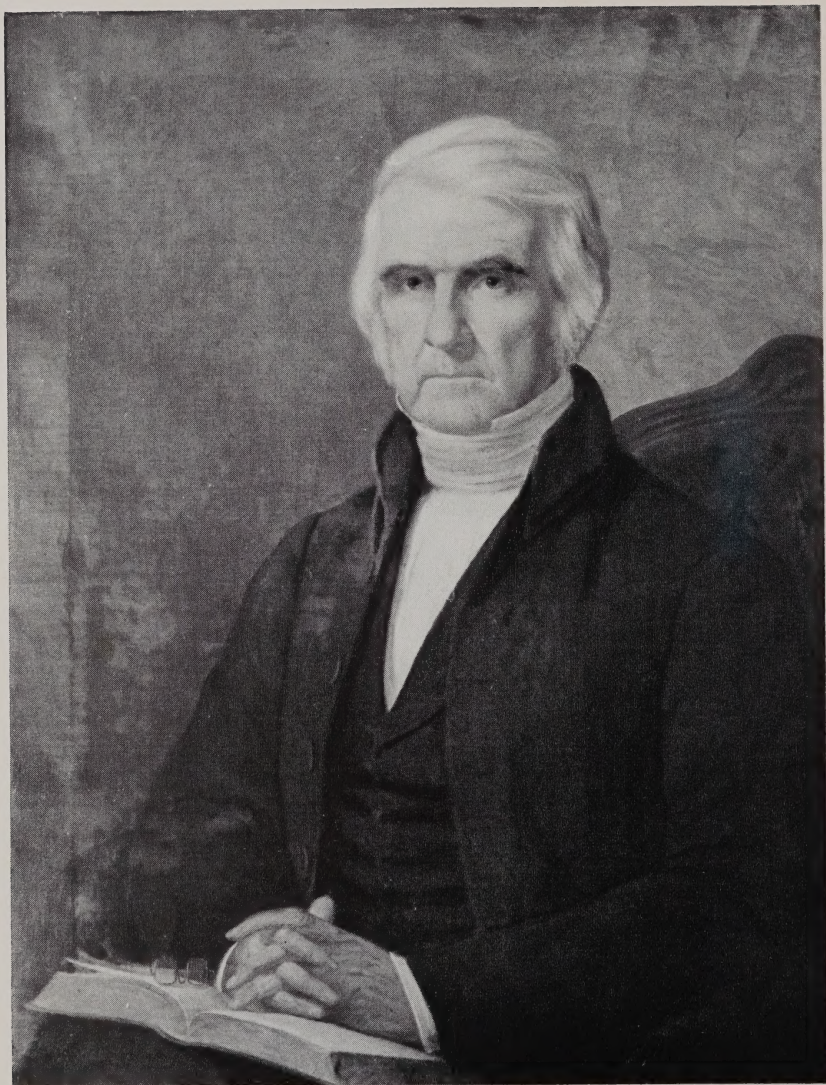
COURT STREET
METHODIST CHURCH





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—Courtesy of Emory University.

BISHOP JOHN EARLY, FOUNDER OF COURT STREET CHURCH

COURT STREET METHODIST CHURCH

1851-1951

A History based upon the Minutes of the Board of
Stewards, the Quarterly Conference Reports
and other Records, and published by the
Church as a part of its Centennial
Celebration.

BY
ALFRED A. KERN



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Miss M. E. Smith



Introduction

A church is composed of a house of worship and those who worship in it; each without the other is only half itself. It is in this dual sense that the word has been used in this history—a church and its people, one and indivisible. The book is both a narrative and a record, each of which is necessary and important in its own right and cannot be omitted without lessening the value of the volume.

The history also has a twofold purpose—to record and make available the salient facts in the life of Court Street Church during the past one hundred years, and through a reading of the book to deepen and intensify our love for the church and thereby increase not only our willingness but also our desire to serve it in any way we can. It is therefore fundamentally a history of, by, and for Court Street members and will hence have only a limited interest for those who are not members. I have quoted freely from the earlier records and writings not only to give an air of authenticity to the narrative but also to recapture as far as possible the flavor and atmosphere of our church life in the latter part of the last century. There occasionally appear in the minutes and have been quoted in the text quaint forms of expression which lend a touch of mild humor to what must of necessity be a somewhat dry and dull narrative.

Lack of space has necessitated the omission of much material that would have been of both value and interest, and the names that deserve mention are so numerous that I have reluctantly been forced to choose from among them. Since a choice of some sort had to be made—all the officers, stewards, trustees, and teachers of all the organizations during the past one hundred years could not conceivably have been included—I have, in an attempt at impartiality, chosen to stress the years of the beginning, the quarter centennial, the semi-centennial, the diamond jubilee, and the centennial.

"A policeman's lot is not a happy one" nor is that of a pioneer, whether he be a frontiersman or a historian. He is of necessity thrown almost entirely upon his own resources. There are no trails or beaten paths which he can follow; he has to find his way alone and unaided. The church records are incomplete and not always accurate; for instance, there are no Quarterly Conference reports for

INTRODUCTION

1876-1906 and half of the Wesley Guild minutes and of the Sunday School reports are missing. The only histories of the church that have been written are brief sketches of a few pages in length that have appeared in church *Bulletins* celebrating such events as the semi-centennial anniversary, the diamond jubilee, and the dedication of the educational building. I am indebted to the unknown authors of these sketches for providing me with a starting point for the present history; without them my work would have been much more difficult.

Even the records that exist are often meager in the information that they provide; in fact it would not be far from the truth to say that they are often as remarkable for what they omit as for what they include. Much of the material of the history has necessarily been obtained from personal recollections and reminiscences, scrap-books, articles in the *Richmond Christian Advocate* and the *Virginia Methodist Advocate*, newspaper clippings, and church bulletins. Under these circumstances it is not surprising that inaccuracies and errors will be found despite all that could be done to prevent them. The church office will welcome the reporting of any errors of either omission or commission in the book; such reports should be made to Mrs. Edward F. Churchill, Church Secretary, Court Street Methodist Church, Lynchburg, Virginia. In extenuation of all such I can but plead with Chaucer at the end of his *Prologue*:

Also I prey yow to foryeve it me,
Al have I nat set folk in hir degree
Heere in this tale, as that they sholde stonde;
My wit is short, ye may wel understonde.

Any history of the church would be incomplete without a deserved tribute to the pioneer work of Mr. W. C. Garvin, Church Historian for many years, who carefully collected and preserved the official records of the church and various historical data relating to it. His work was ably supplemented and after his death continued by Miss Annie Lind Forsberg, a lifelong member of the church, Church Secretary for twenty-six years, and at present Church Hostess. Her knowledge of events and persons connected with the church, her intense interest in the writing of the history, and her ever-readiness to assist in every possible way have been invaluable—as has also the

INTRODUCTION

service which Mrs. John M. Oakey has rendered in connection with data concerning the Sunday School.

The names of all those who have helped me are far too numerous for individual mention. They have given me freely of their time, have patiently answered my inquiries, have furnished me with material which could not have been obtained elsewhere, and have made many helpful suggestions, all of which has been as gratefully received as it was gladly and generously given. The church as well as myself is deeply indebted to them. Special mention should, however, be made of Miss Josephine Thornhill, President of the Woman's Society of Christian Service, who, though already doing far more than her share of church work, contributed the chapter on the work of the organization of which she is president; of Mrs. Alsen D. Thomas who typed the final copy of the manuscript as her by no means small contribution to the *History*; of Mrs. J. Frank West from whom came most of the material concerning the Wesley Guild; of Mr. Barney E. Reeves of Emory University who secured for me the photograph of Bishop Early's portrait; of Mrs. Edward F. Churchill for the varied aid which only a Church Secretary could render; and of my wife who has helped me many times in many ways throughout the writing of the book. I wish also to express my appreciation of the assistance of Mr. August Dietz, Jr. to whose good judgment and good-will the format of the book owes much.



I

Methodism in Lynchburg

HISTORY

The first Methodist preaching in Lynchburg by an ordained minister was probably done by that "prophet of the long road," Bishop Francis Asbury, who with Bishop Richard Whatcoat and William McKendree, the first Presiding Elder to visit this section, rode into the new settlement of Lynchburg in September 1800. "The Presiding Elder's District over which William McKendree must travel extended over fifteen hundred miles, embracing Virginia, Ohio, Illinois, Kentucky, Tennessee, and Mississippi. His salary for the first year was a handsome sum of \$20 and that of the second year \$40.25."*

Bishop Asbury has left in his *Journal* the following account of his visit to Lynchburg: "We rode from New Glasgow to Lbg., 20 mi. Samuel Mitchell had dinner prepared for the preachers at Mr. Miller's. I preached in Mason's Hall (a warm day & place) on Titus, II:12." Mason's Hall was at the corner of Church and Eleventh Streets; here he ordained Samuel K. Jennings, who had been a teacher in New London Academy, to the ministry of the Methodist Church. But even two years before the coming of Asbury and Whatcoat, Samuel Mitchell, who was a local preacher, was preaching every second Sunday at what is now the Point of Honor playground on Cabell Street. In 1802 he organized the first Methodist Society in Judge William Daniel's house on Daniel's Hill, a bluff overlooking the James River below what is now Cabell Street. Its first members were Mr. and Mrs. Samuel Mitchell, Mrs. Barnal, Mrs. Mary Rohr, and George Sullivan.

The founder of Methodism in Lynchburg was Rev. Stith Mead, who was born at New London in 1767 and entered the Virginia Conference in 1792. "He wielded the sword of the spirit with telling effect. The natural resentment of stricken consciences followed his preaching. He encountered tremendous persecution. He was reviled, maligned, and even threatened with flogging. The epithets of

* Rev. J. W. Pearson, "Founding Fathers of Lynchburg Methodism," *Richmond Christian Advocate*, October 13, 1938.

'hypocrite, maniac, contemptible wretch, brawler, dirty dog, and devil' were hurled at him. But none of these things moved the founder of Lynchburg Methodism to stoop in cowardly submission or stop his labors for his Lord. . . .

"After many years of faithful and successful service in founding and sustaining Methodism, Stith Mead died in the faith and was buried in the Mead graveyard on Wright's Shop Road in Amherst County near Madison Heights. His gravestone bears this inscription: 'In memory of Rev. Stith Mead. Born, September 25, 1767, died, August 1, 1834. He was formerly a member of the Virginia Conference.' One of the most interesting memorial stones which should be preserved by Methodist folk is the Mead prayer rock, not far from the old Mead farm and near what was once Mead Chapel. This stone is a great protruding boulder on one of the sloping hillsides in the weeds and underbrush. It is known as the prayer and fasting place of the beloved Stith Mead. On the top of the stone these words appear: S. MEAD. FAST AND PRAY TO GOD."*

Associated with Stith Mead was Lorenzo Dow, who came with his wife Peggy to Lynchburg in 1802. He recorded in his diary: "Lynchburg is a deadly place for the worship of God. I consider it the seat of Satan's kingdom"; and in his preaching he denounced "the godless habits of many of the citizens." He conducted in 1804 the first camp meeting to be held in these parts, as a result of which there were fifty accessions to the Methodist Society.

Despite the wickedness of the city, or perhaps because of it, the Dows returned to Lynchburg. "This is explained in the words of Peggy Dow herself—the frail but heroic soul who married this freak and followed him over two continents in a day when it took a bold woman to be the wife of a homeless, penniless, wandering circuit-rider whose horse grazed on the banks of the Mississippi one year and tramped through the hills of New England the next. Peggy writes in her journal: 'I was anxious to get to Lynchburg, as we had some thoughts of striving to get a small house built there that we could have as a retreat in case of necessity; Lorenzo still expecting to travel and preach as long as his strength would permit, but the Providence of God seemed not to favor this design. . . . We will continue to go as we have done, without house and home, and leave

* *Ibid.*

the event in the hands of Providence, knowing that we have been provided for all our lives from a never failing source.”*

On December 2, 1805, a lot for the building of the First Methodist Meeting House in Lynchburg was purchased from George and Sally Sullivan for fifty-two pounds sterling. The Trustees were Stith Mead, Samuel Jennings, William Heath, Thomas Wiatt, William P. Martin, George Sullivan, William Blake, James Fox, and John Schoolfield. The lot was located between Tenth and Eleventh Streets on what was then known as Third Street, afterwards changed to Church Street. On January 6, 1806, the Trustees authorized the erection of a building "36 ft. x 46 ft., 2 stories high, with a gallery to provide for the colored members." This church, which was known as Third Street Church, can thus be regarded as the "Mother Church of Methodism" in Lynchburg. It was completed in the fall of 1806, but the small congregation had difficulty meeting the payments on the debt of \$3,000 which it cost, despite the fact that Stith Mead pledged his property that the work might go forward. The hurriedly constructed building became dilapidated and unfit for use before the last dollar of this debt was paid." The first Methodist Conference in Lynchburg was held in this building in 1804. Reports showed that the preachers' salaries were \$798.12 in arrears; none received more than \$100 a year.†

In 1811 the Third Street Church ceased to be a part of a circuit and was made a "station appointment." The original building was torn down in 1814 and a better building erected in its place on Third Street at what is now 1011-13 Church Street. The bell in this church was presented to the Methodist Society by the ladies of Lynchburg in 1815: it later became the bell of Centenary Church. In 1858, the congregation having decided to build a new church, the old one was sold to the "Sons of Temperance on condition that it be used only for meetings, lectures, and literary and scientific entertainments; it was named Holcombe Hall in honor of that zealous apostle of temperance, Captain Thomas A. Holcombe" and stands today converted into apartments and business offices. The new church was built on the opposite side of the street at a cost of \$17,000; its

* J. M. Rowland, "Methodism in Lynchburg," *Richmond Christian Advocate*, October 11, 1924.

† The information in this and the following paragraphs has been mainly derived from a pencilled note in the church archives and the "Historical Sketches" in certain church Bulletins, especially in that of March 12, 1944.

corner-stone was laid on April 6, 1858, and the dedication sermon was preached on May 2, 1859. The name was changed to Centenary and the church was in constant use until the merger of Centenary and Rivermont congregations in the new church, also called Centenary, at the corner of Rivermont Avenue and Marshall Street.

In 1828 several families withdrew from the Third Street Church and organized a new church called the Reformed Methodist Church, which later became the Methodist Protestant Church. They erected a building in Church Street on the site now occupied by the First Methodist Church. As late as 1853 the Lynchburg District included the counties of Campbell, Cumberland, Amherst, Appomattox, Buckingham, Rockbridge, Nelson, and Bedford, and the towns of Lynchburg, Staunton, Lexington, and Buffalo Mission.

PRESIDING ELDERS AND DISTRICT SUPERINTENDENTS OF THE LYNCHBURG DISTRICT

Presiding Elders

William B. Rowzie.....1850-1854	Paul Whitehead.....1898-1902
Hartwell H. Gary.....1854-1856	James C. Reed.....1902-1906
Leonidas Rosser.....1856-1858	Joseph W. Shackford...1906-1909
George W. Langhorne..1858-1862	T. McN. Simpson.....1909-1912
Peter A. Peterson.....1862-1866	W. H. Edwards.....1912-1916
Alexander G. Brown...1867-1870	W. T. Green.....1916-1920
Henry B. Cowles.....1870-1874	T. McN. Simpson.....1920-1924
John D. Blackwell....1874-1878	B. F. Lipscomb.....1924-1928
David P. Wills.....1878-1882	J. Franklin Carey.....1928-1932
J. Powell Garland.....1882-1886	J. Callaway Robertson..1932-1933
Paul Whitehead.....1886-1890	Thomas Rosser Reeves..1933-1937
J. Powell Garland.....1890-1894	Hawes P. Clarke.....1937-1942
Oscar Littleton.....1894-1898	

District Superintendents

C. C. Bell.....1942-1948	Thomas F. Carroll.....1948-
--------------------------	-----------------------------

SESSIONS OF THE VIRGINIA CONFERENCE IN LYNCHBURG

<i>Date</i>	<i>Presiding Bishop</i>	<i>Secretary</i>
February, 1808.....	Francis Asbury.....	T. L. Douglas
February, 1815.....	William McKendree.....	John Early
March, 1823.....	Enoch George.....	John Early

<i>Date</i>	<i>Presiding Bishop</i>	<i>Secretary</i>
February, 1829.....	Robert R. Roberts.....	John Early
February, 1835.....	John Emory.....	John Early
January, 1841.....	Thomas A. Morris.....	John Early
November, 1844.....	Joshua Soule.....	John Early
October, 1853*.....	Robert Paine.....	J. D. Coulling
November, 1859.....	John Early.....	J. D. Coulling
November, 1864.....	Rev. William A. Smith†.....	Paul Whitehead
November, 1870.....	George F. Pierce.....	Paul Whitehead
November, 1877.....	David S. Doggett.....	Paul Whitehead
November, 1884.....	John S. Keener.....	Paul Whitehead
November, 1890.....	Robert K. Hargrove.....	Paul Whitehead
November, 1896.....	William W. Duncan.....	Paul Whitehead
November, 1904.....	Alpheus W. Wilson.....	Paul Whitehead
November, 1912.....	Alpheus W. Wilson.....	S. S. Lambeth
November, 1917.....	Embree E. Hoss.....	B. F. Lipscomb
October, 1928.....	Collins Denny.....	B. F. Lipscomb
Oct.-Nov., 1931.....	Edward D. Mouzon.....	B. F. Lipscomb
October, 1934.....	Edward D. Mouzon.....	R. M. White
October, 1938.....	William W. Peele.....	R. M. White
October, 1941.....	William W. Peele.....	R. M. White
October, 1944.....	William W. Peele.....	R. M. White
October, 1946.....	William W. Peele.....	R. M. White

* This conference was the first to be held in Court Street Church.

† No bishop available.

II

The Two Churches

THE OLD CHURCH

During the pastorate of Rev. George W. Langhorne at Third Street Church (1849-50) the membership grew to such an extent that families were no longer able to worship together; the children had to sit around the chancel. An additional Methodist church was therefore planned, and a group of men led by Rev. John Early undertook to raise the money for it. Rev. John Early, who more than any one else deserves to be known as the founder of Court Street, joined the Methodist Church in 1804 under Rev. Stith Mead and was admitted on trial to the traveling connection by Bishop Asbury in 1808 at the first Methodist conference held in Lynchburg. In 1809 he was ordained a deacon by Bishop Asbury; in 1811 he was made an elder by Bishop McKendree; and in 1854 at the General Conference at Cleveland, Ohio, he was elected a bishop.

He died at his home in Lynchburg at the corner of Seventh and Court Streets, diagonally across from Court Street Church, on November 5, 1873. Some years ago the house was taken down piece by piece and carefully reconstructed at the corner of Briarwood Street and Peakland Place, where it is now used as a residence. The funeral services were conducted at Court Street on November 7 by the Reverends H. B. Cowles, R. N. Sledd, W. H. Christian, A. G. Brown, W. E. Judkins, and James A. Duncan; the burial was in Spring Hill Cemetery, which he had helped to found. "As a mark of respect the schools were suspended; the stores, the post-office, and other places were closed; the bells tolled and the church was draped in mourning."

Rev. John Early was "Lynchburg's most outstanding contribution to ecclesiastical history" and one of her most distinguished citizens not only in the field of religion but in many others as well. "So wide was his fame that he was offered the governorship of the Illinois and later the Arkansas territories, and President Tyler asked him to be his comptroller of the currency."* Though he had always

* Lynchburg News, October 11, 1936.

been intensely interested in the Negro race—his first preaching experience had been to slaves owned by Thomas Jefferson—it is probable that he would have been made a bishop as early as 1832 had it not been for the fact that he owned slaves. He was widely known as an evangelist. It was said of him that "he travelled more, converted more souls, and received more people into the church than any of his contemporaries." He is also reported to have converted a thousand people at a single week-long camp meeting.

In 1850, the money for the new church having been raised, fifty-six members withdrew from Third Street Church, formed a new Methodist Society, and erected a building at "the junction of Fourth Street and Third Alley" on a lot purchased for \$1,000 from "Jesse Hare and Catharine Hare, his wife," the deed to which is dated January 25, 1850, and is made to the following trustees: John Early, Richard G. Morris, John M. Warwick, Ambrose B. Rucker, John T. Davis, George G. Curle, and John Long, "upon trust that they shall build, erect or cause to be erected or built thereon a church or place of divine worship for the use of the members of the Methodist Episcopal Church, South." This church was first called Fourth Street Station, but the name was changed to Court Street Station when Fourth Street was changed to Court Street. The first appearance of the words "Court Street Church" in the records occurs in the minutes of the Quarterly Conference for December 28, 1860.

Founders

Mrs. Paulina Acree	Mr. George G. Curle
Miss Caroline Acree	Mrs. Susan Curle
Mrs. Mary Adams	Mrs. Margaret Davis
Mrs. Ann Caswell Anderson	Rev. John Early
Mrs. Mary Anthony	Mrs. Elizabeth Early
Major James Benagh	Miss Caroline Edwards
Mrs. Elizabeth Benagh	Miss Bettie Fretwell
Mrs. Sarah Benagh	Mrs. Sarah Garland
Mrs. Henrietta Boyd	Mrs. Ann Elizabeth Gregory
Mr. James L. Brown	Mr. Robert H. Glass
Mrs. Lucy Brown	Mrs. Bettie Christian Glass
Mrs. Mary Virginia Brown	Mrs. Catherine Hare
Miss Margaret Burton	Mrs. Mary Holcombe
Mr. Edward D. Christian	Miss Cornelia Hunt
Mrs. Cornelia Christian	Mr. Granville Jordan

Mrs. Sarah Jordan
 Mrs. Ann Kyle
 Mrs. Virginia Lavinder
 Mr. John Long
 Mrs. John Long
 Mrs. Joseph Marsh
 Mr. Robert Mays
 Mrs. Maria Mays
 Mrs. Caroline F. R. Morgan
 Mr. Richard G. Morris
 Mrs. Richard G. Morris
 Mrs. Lucy W. Otey
 Mr. John Oyler
 Dr. John H. Patteson
 Mrs. Grace Ann Patteson
 Mr. Ambrose B. Rucker
 Mrs. Catherine Rucker
 Mr. George M. Rucker
 Mrs. Sarah Jane Rucker

Mrs. Panthea Salmon
 Mrs. Ann M. Saunders
 Mr. William L. Saunders
 Mrs. Mary Saunders
 Mr. Henry O. Schoolfield
 Mr. James Schoolfield
 Dr. John H. Seay
 Mrs. Elvira Seay
 Mrs. Lucy Shinn
 Mr. Nathan Thurman
 Miss Sarah Willie Thurman
 Mrs. Ann Norvell Warwick
 Mrs. Caroline Warwick
 Mrs. Sarah J. Weidemeyer
 Mr. Jehu Williams
 Miss Hettie Row Williams
 Miss Mary Eleanor Williams
 Miss Josephine Williams
 Mrs. Martha Ann Wright

There are several lists of the founders of varying length and contents. All of them contain more than fifty-six names; the list given above is a composite one.

It is noteworthy that forty-eight of the sixty-nine founders were women or in round figures three-fourths of the total number—"Never underestimate the power of a woman," especially in the work of the church! There is a legend that one of the reasons for the withdrawal of the fifty-six members from Third Street Church to found Fourth Street Church was the desire to have an organ in the church. There may possibly be a connection between this legend and the feminine preponderance among the founders, but be that as it may, it is nevertheless true that the new church from the beginning used an organ in their services.

The first organ was a melodeon type given by Miss Carrie Warwick. On April 19, 1866, the second pipe organ in the city was used in the service at Court Street Church. The plan to include an organ in the new building called forth the following remarkable entry in the minutes of the Quarterly Conference of the Third Street Church: "Fifty-six members have withdrawn from this church to build one up on the hill to serve the devil in," which calls to mind an early Methodist bishop who is reported to have said that he hoped

he would "never live to see one of these abominations to the Lord [organ] in a Methodist church."

That the new church bore no ill will toward the old one is shown by the fact that one of the first acts of the Board of Stewards of the Fourth Street Church was to offer to the Sabbath School of the Third Street Church the use of part of their basement room if they so desired. Furthermore, on November 15, 1854, the Board resolved "That it is the wish of this official Body to have an interchange of Pulpits with the Pastor of 3rd Street Church."

The first regular meeting of the trustees of Fourth Street Church was held March 8, 1850, at the office of John M. Warwick. Rev. John Early was elected President and A. B. Rucker, Secretary and Treasurer. R. G. Morris and George G. Curle were appointed "to contract for and superintend the excavation necessary for the edifice on the church lot." Messrs. Early, Morris and Warwick were appointed a committee to invite bids for the erection of the new church. On April 11, 1850, "Mr. Curle presented his proposal and specifications for building the contemplated church," which were approved by the Board. The building, a brick structure with a ground floor basement and an auditorium above it, cost about \$19,000; it was dedicated on June 29, 1851, even though it had not at that time been entirely completed or paid for. To provide for the debt contracted in the erection of the church, the trustees appraised the pews at an amount sufficient "to pay off the original cost and leave a surplus to be apportioned to the construction of the contemplated Portico and other embellishments as may be determined upon." (Q. C., October 22, 1853.)

The pews were offered for sale at the appraised value or to the highest bidder above the said value. The scale of prices ranged from \$100 to \$355 per pew; the total amount derived from the sale was \$10,425. Deeds for the pews purchased were drawn up in due order between the purchaser and the trustees of the church. Bishop John Early in 1859 paid \$105 for his pew, which was to be held by "his heirs and assigns forever." The trustees of the church reported to the Quarterly Conference of October 30, 1858, that "they are indebted on the church edifice a balance of \$10,099 for which they hold good interest-bearing notes for \$8,725 and subscriptions from good parties sufficient to pay off the whole debt." In order to defray the current expenses of the church each owner of a pew was required

to pay an annual rental fee of not more than ten percent of the appraised value of the pew. A collector was appointed to collect these fees, for which he was allowed a commission of three percent on all sums collected. The office of collector was continued until the pew rent was abolished. Certain pews were set apart as Free Pews; seats were also supplied for those unable to pay for them. There are from the beginning frequent references in the minutes to the sale and rental of the pews many of them being concerned with the difficulties connected therewith. There are also continual references to the change of ownership of the pews and their assignment and reassignment, until they were declared free in May 1894.

At the second meeting of the Board in 1851 "it was resolved that G. G. Curle and A. B. Rucker be requested to contract with the sexton, Wyatt, for his compensation for his services, who reported to the same meeting an agreement with Wyatt's master or agent that they had secured the sexton's services from that date to the first of January 1852, at \$12 per month." Since in subsequent references the Secretary is requested to "hire Wyatt of Bishop Early" and since the Treasurer always paid Bishop Early "for Wyatt's hire," it would seem that Wyatt was a slave of Bishop Early's. His salary in 1867 was \$352. In the later years of his tenure, payments were made to "Wyatt and Son," the latter of whom "blew" the organ. He was succeeded in 1870 by John Burton, who was in turn succeeded in 1874 by Patrick Langhorne, who served until 1901. When the old church was torn down he salvaged its lock and key and the handle of the organ bellows; these are now in the possession of his daughter, Mrs. Virginia M. Randolph of this city.

The church was dedicated on Sunday, June 29, 1851. The morning sermon was preached by Rev. John Early, the afternoon sermon by the pastor, Rev. George W. Langhorne, and the night sermon by Rev. John C. Granbery, who later became a bishop of the Methodist Episcopal Church, South. The first Board of Stewards was composed of Richard G. Morris, Ambrose B. Rucker, William L. Saunders, James L. Brown, Edward D. Christian, and George G. Curle. The pastor's annual salary was fixed at \$1,400 and that of the sexton at \$12 per month. The following year these were increased to \$1,500 and \$14.

The church began with a membership of about sixty and the Sunday School had about the same number of scholars. The officials of



THE OLD CHURCH, 1851



INTERIOR OF THE OLD CHURCH

Fourth Street Church in 1856 were as follows: Rev. Nelson Head, Pastor; Rev. John Long, Local Elder; Stewards: A. B. Rucker, H. O. Schoolfield, Wm. L. Saunders, George C. Curle, H. D. Flood, Edward D. Christian; Trustees: Bishop John Early, George G. Curle, Rev. John Long, John T. Davis, John M. Warwick, R. G. Morris; Class Leaders: Robert Mays, Fred Mays, James Keaghy, Jacob H. Robinson.

Since there were but few churches for colored people before the War Between the States, it was not unusual to find a small number of colored members on the roll of the white churches. These were for the most part slaves and sat in the gallery; as has been noted, the first Methodist church in the city was built "with a gallery to provide for the colored members." It is said that once during a revival service Bishop Early pointed his finger directly at a slave sitting in the left gallery and shouted, "Jake, you black rascal, come down here and let me pray for your sinful soul!" It is not on record that Jake heeded the admonition.

Court Street from its beginning took an especial interest in its colored members, for among the church officials for the year 1856 was "John Oyler, Superintendent of the Colored Congregation." In March 1859 Mr. Oyler and Edgar Whitehead were appointed "to wait on the citizens of Lynchburg and vicinity to ascertain what prospect there would be for obtaining subscriptions to buy a church for the negroes of the 4th Street congregation." In December of that year the Third Street Church and the Fourth Street Church planned to coöperate in securing a missionary to minister to the colored people in their charge, but the plan seems to have fallen through, for no further mention is made of it. The money which Messrs. Oyler and Whitehead collected was turned over to Mr. Oyler "to use as he saw fit." Apparently he used it to found a Court Street Colored Mission, for there are in the minutes of the Quarterly Conference references to the successful operation of such a mission during the years 1862-66 under the direction of Rev. Joseph Crowder, the first missionary. At the Quarterly Conference of November 7, 1864, he reported that "A gracious revival of religion commenced some 4 months ago and is still in progress; 49 have found peace by believing in Christ and many more are still seeking; 29 have been taken in full connection since the last annual report, making a total of 240.

Twenty-three have joined on probation;* 26 adults and 23 infants have been baptized."

It was inevitable that the confusion and unrest in the nation preceding the War Between the States should be reflected in the church. Little attention was paid to the meeting of the Virginia Conference which was held in Lynchburg on November 16, 1859, with Bishop Early presiding. In the words of the record, "it was a gloomy time, for the question of secession was before the people and mass meetings and speaking were the order of the day." About a year later President Buchanan set aside January 4, 1861, as a day for national fasting and prayer, which was observed by all the churches in the city. Dr. John E. Edwards conducted the services at Court Street.

The Rifle Grays and the Home Guard were ordered to move to Richmond on April 23, 1861. On the night before their departure they assembled at Court Street to hear a sermon by Dr. Edwards. In June 1861 the pastor reported to the Quarterly Conference, "Our Sabbath School has fallen off considerably in Teachers and Scholars . . . owing mainly to the troubled and unhappy condition of the country." A more definite statement was made in 1862: "The Sabbath School is deficient in male teachers, arising from the fact that most of them have joined volunteer companies and gone to war." In the early days the school provided spelling books and readers for the children; in 1863 these became so scarce that "the children were prohibited from carrying their text books home for study."

At a meeting on July 10, 1863, the Board "resolved that the lead used as an ornament on the iron railing around Court Street Church be presented to the government," presumably to be made into bullets for the use of the Confederate Army. The railing itself was taken down in 1884. Dr. Sledd, pastor of Court Street, met with other pastors of the city in September 1865, at the instance of General N. M. Curtis, to promote plans for the education of the poor children of the city. An echo of the War may be found in the minutes of the Board after 1866 in the occasional occurrence of military titles.

The only item recorded in the minutes of December 16, 1861, is that of the sale at public auction of a pew the rent of which was

* "Seventy-five years ago a member went through a probationary period which varied in length from six months upward. During this period the probationer had an opportunity to prove his loyalty to the church and his zeal for its work."—A. L. Bennett, *A Century of Methodism in Charlottesville, Virginia*, page 43.

\$124.36 in arrears. It was bought for that amount by A. B. Rucker for the stewards of the church. The next minutes are dated July 21, 1868. It is possible that the Board did not meet between these dates. The Quarterly Conference, however, continued to meet without interruption in spite of the War Between the States.

THE PRESENT CHURCH

The first mention of the present church occurs in the minutes of the Board of Stewards for January 9, 1893: "Bro. Pettyjohn gave notice that he would bring up the question of building a new church at some future day and asked the brethren to think about it." In 1897 the need of a larger church and especially of a more modern Sunday School building was so apparent that under the leadership of the pastor, Dr. A. Coke Smith, a lot in the rear of the church was bought, and a special committee, consisting of P. A. Krise, chairman, Judge Frank P. Christian, James R. Gilliam, and R. T. Watts, was appointed by the Board to investigate the practicability of adding to the church building. This committee brought in a divided report, whereupon the Board by a vote of ten to three declared themselves opposed to the alteration of the building and in favor of the construction of a new church.

The next reference to the new church is in the minutes of September 19, 1898: "A committee of five consisting of Brothers F. P. Christian, P. A. Krise, C. Glass, E. F. Sheffey, and R. H. T. Adams were appointed to canvas the members of the church as to the propriety of building a new church." This committee submitted to the Board on December 3, 1898, a detailed report of their investigation, in which it appeared that approximately ninety per cent of the members were in favor of the project and about ten per cent were opposed to it. Their report was referred to the Quarterly Conference, but for various reasons no definite action was taken until September 26, 1899, at which time the Conference voted unanimously to build a church not to cost less than \$40,000.

The Building Committee of the new church was as follows:

Edward F. Sheffey, Chairman	Camillus Christian
Jno. P. Pettyjohn, Associate Chairman	James R. Gilliam
B. P. Thornhill, Secretary-Treasurer	Carter Glass
E. L. Bell, Associate Secretary-Treasurer	Dr. W. B. Hatcher
Rev. W. J. Young, D. D.	Col. J. W. Watts

As at first organized R. H. T. Adams was Chairman, E. F. Sheffey, Associate Chairman, and B. P. Thornhill, Secretary-Treasurer. Upon the death of Mr. Adams, which occurred shortly after the building was begun, he was succeeded as Chairman by E. F. Sheffey, who was in turn succeeded as Associate Chairman by J. P. Pettyjohn; J. R. Gilliam was elected to fill Mr. Adams' place on the committee. The Building Committee later elected a Finance Committee consisting of P. A. Krise, Chairman; E. L. Bell, Associate Secretary; J. W. Ivey, Associate Treasurer; and the following members: B. P. Thornhill, W. E. Graves, R. S. Jones, J. R. Gilliam, R. T. Watts.

On October 1, 1899, the Sunday School pledged its unanimous support to the movement, and four days later the Wesley Guild did likewise. Meanwhile the church was canvassed for funds, and after diligent effort about \$35,000 was subscribed. The committee decided to begin building as soon as the subscriptions amounted to \$45,000. On the following Sunday, after a sermon by the pastor, Dr. W. J. Young, a collection was taken amounting to \$10,000, "and so the new church was assured amid great rejoicing."

The semi-centennial exercises of June 29-30, 1901, were the last held in the old building before it was torn down to make way for the new church. On Saturday night a love feast and experience meeting was participated in by the ministers and older members of the church. The special feature of the Sunday School exercises on the following day was the presence of five generations of the descendants of the founders: Katherine Akers of the cradle roll, great-great-granddaughter of Mr. Nathan Thurman; Alice Fleming, great-granddaughter of Mr. Thurman; Ambrose Harris, great-grandson of Major James Benagh; Mary and Lucy Patteson, granddaughters of Dr. John H. Patteson; Mrs. August Forsberg, daughter of Mrs. Caroline F. R. Morgan; and Mrs. Maria Mays of the founders, all of whom except Miss Akers took part in the exercises. Dr. William E. Edwards, a former pastor (1880-84), preached the morning sermon; in the evening some of the older ministers told of the organization of the church, of its early members and former pastors, and of Rev. John Early. "Many who loved the old church lingered for a time, then left sorrowfully the church hallowed by sacred and tender memories."

The Sunday School annex was erected first and was used for all services until the church itself was completed. The construction of the entire building was finished in the fall of 1902 at a total cost of

\$80,000. Of it the *Lynchburg News* for November 5, 1902, said: "The new Court Street Methodist Church is one of the handsomest buildings of its kind in the state. . . . Made of gray Kentucky free-stone, the color of which seems to blend with the tints of the atmosphere, it is both beautiful and substantial, and while massive in effect its proportions are graceful and delicate." The architect was E. G. Frye of Lynchburg and the builder was James T. McLaughlin; the working drawings were prepared by Stanhope S. Johnson; Colonel August Forsberg collaborated with Mr. Frye as engineer. Its seating capacity is six hundred.

On Sunday, November 23, 1902, "with thanksgiving and praise to God," the structure was presented to Him free of debt. The occasion was commemorated by a well-printed and well-illustrated booklet from which the following programs of the dedication exercises have been taken.

SUNDAY SCHOOL EXERCISES

Instrumental Selection.....	Orchestra
Hymn No. 3—"Come Thou Almighty King".....	School
Prayer.....	Rev. L. B. Betty
Hymn No. 206—"Stand Up for Jesus".....	Congregation
Scripture Responsive Service No. 5.....	Superintendent and School
Song No. 193—"I Love to Tell the Story".....	School
Recitation—"The New Church".....	Master Frank J. Gilliam
Song—"The King of Kings".....	Primary Department
Recitation.....	Miss Alice Fleming
Promotion of Members Primary Classes to Junior Department, Delivery of Certificates.....	Rev. W. J. Young, D. D.
Hymn No. 209—"Onward, Christian Soldiers".....	Congregation
Recitation—"Thanksgiving".....	Miss Nannie D. Glass
Soprano Solo—"Excelsior".....	Miss Sara Singleton
Address.....	Bishop H. C. Morrison, D. D.
Hymn No. 136—"All Hail the Power of Jesus' Name".....	Congregation
Benediction.....	Rev. W. E. Judkins, D. D.

MORNING SERVICE

Prelude—Pilgrims' Chorus.....	<i>Wagner</i>
Prof. W. Saunders Adams	
Anthem—"Holy! Holy!".....	<i>Gounod</i>
Mr. D. T. Walker and Choir	

Hymn	Congregation
Prayer	Rev. W. J. Young, D. D.
Soprano Solo—"Come Unto Me"	Coenen
	Mrs. William Hurt
Lessons	
Glorias	Steane
	Choir
Hymn	Congregation
Offertory Anthem—"The Heavens are Telling,"	Haydn
	Mrs. Wm. Hurt, Mr. D. T. Walker, Mr. James B. Ford
	and Choir.
Sermon—Text: Genesis, 28:17	Bishop J. C. Granbery, D. D.*
Dedication Exercises	
Benediction	Rev. T. H. Early
Postlude—Priests' March	Mendelssohn
	Professor Adams

AFTERNOON

COMMUNION SERVICE

CONDUCTED BY

REV. PAUL WHITEHEAD, D. D.

Presiding Elder of the Lynchburg District

ASSISTED BY

FORMER PASTORS OF THE CHURCH

EVENING SERVICE

Prelude—Offertory (St. Cecilia), Op. 9, No. 3	E. Batiste
	Professor Adams
Anthem: "Sing Allelulia Forth"	Buck
	Choir
Hymn	Congregation
Prayer	
Anthem—"Jerusalem, O Turn Thee"	Gounod
	Mrs. John M. Otey and Choir
Lessons	
Glorias	Congregation
Hymn	Congregation
Offertory Anthem—"Glorious is Thy Name"	Mozart
	Choir

* As a young preacher in charge of Centenary Church he had preached the evening sermon at the dedication of the old Court Street Church on June 29, 1851.

Sermon—Text: I Corinthians, 3:9.....	Bishop H. C. Morrison, D. D.
Prayer	
Hymn	Congregation
Benediction	
Postlude—Hallelujah Chorus.....	<i>Handel</i> Professor Adams

The following details concerning the architectural design of the of the church were given by Mr. Johnson in the *Bulletin* for March 11, 1951:

"The church is American Romanesque, which is an adaptation of 10th Century Romanesque. The design was very extensively used for church architecture from 1830 as late as 1913 and possibly later. The interior is Roman Corinthian taken from the Thermae of Caracalla, 215 A. D., which has the free-standing columns of the fine proportion with architrave, frieze, and cornice.

"The ceiling of our church is a fine example of the cornice with the required thirty-three shades of colors. The wall colors are taken from sun reflection through the stained glass windows between the hours of eleven o'clock a. m. and one o'clock p. m. . . . The bottom color is more pronounced from the carpet reflection.

"The chancel painting, 'Suffer The Little Children To Come Unto Me,' was done by the noted French artist, Charles Brunea, who died at Nice, France, July 1908, at the age of eighty-eight years. All windows are fine examples of stained glass, more particularly the chancel window, the subject which is, 'Come Unto Me All Ye That Labour And Are Heavy Laden And I Will Give You Rest.'"

Many of the colors and objects in the window are symbolical. The nimbus around the head of Christ is an emblem of his divinity; the red of his robe symbolizes divine love, the white signifies light, faith, joy, and innocence. The staff lying upon the steps indicates that its owner is a pilgrim. The panels on each side of the window contain many symbols. The letters Alpha and Omega are the first and last letters in the Greek alphabet and are used by Christ in *Revelation*, 22:13, as descriptive of Himself—"I am the Alpha and the Omega, the first and the last, the beginning and the end." The laurel or palm branches which surround the two letters are symbols of the victory of faith, the triumph of martyrdom. The small Greek crosses in the window are, of course, emblematic of the Passion of Christ and his

suffering on Calvary. The Greek cross with its four arms of equal length became a symbol of Christianity spreading its blessing equally over the four quarters of the world.

In the stained glass of the old European churches and cathedrals the symbolic significance of the various colors was always scrupulously adhered to; for instance, blue symbolized the virtues of truth, constancy, and fidelity; yellow or gold, those of the goodness of God, fruitfulness, and marriage; and green, the hope of immortality. These three colors occur in our window, though it is by no means certain that the artist who designed it had in mind their significance—his use of them may have been merely decorative.

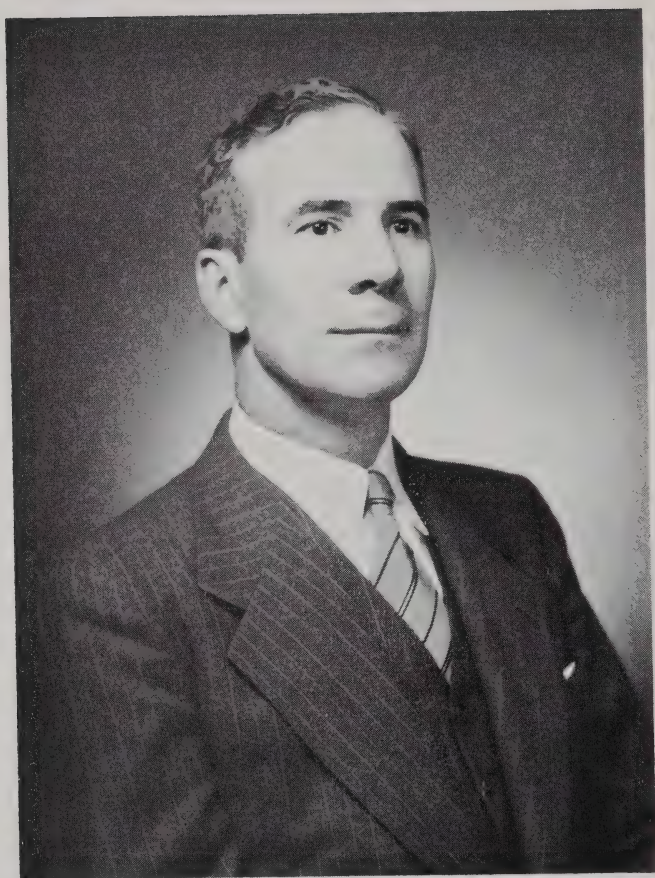
The officers of the church and the Sunday School at the time of dedication were:

Rev. J. C. Reed, Presiding Elder
Rev. W. J. Young, Pastor
Col. J. W. Watts, Chairman of the Board of Stewards
R. R. McPherson, President of the Epworth League
Mrs. Giles H. Miller, President of the Rosebud Society
Mrs. James A. Scott, President of the Wesley Guild
Mrs. T. D. Jennings, President of the Parsonage Society
Mrs. Edward S. Brown, President of the Woman's Foreign
Missionary Society
Mrs. W. J. Young, President of the Woman's Home Mission
Society
Edward F. Sheffey, Superintendent of the Sunday School

The seventy-fifth anniversary of Court Street Church, its Diamond Jubilee, was celebrated with appropriate exercises on the last Sunday in June 1926. A special edition of the church *Bulletin* was issued to commemorate the event. In it is stated that the value of the church property was \$150,000, of the parsonage \$8,000, and of other property \$13,000; and that during the year 1924 the total amount of money raised was \$51,245 and in the following year \$48,400. In this year the Sunday School building was remodeled, modernized, and enlarged under the direction of Mr. Stanhope S. Johnson, at which time improvements were also made to the church auditorium, making the total cost of the entire equipment of the church \$225,000. The number of members at this time was 1,216; the Sunday School enrollment was 1,010; and there were 444 members of the Woman's Missionary Society.



THE PRESENT CHURCH, 1901-02



REV. HUGH M. BURLEIGH, 1950

During the pastorate of Dr. Robertson (1933-37) the general condition of the church was excellent. The average membership of 1,208 was larger than it had been in any previous quadrennium. Every obligation was met on time without the borrowing of money; the debt on the educational building was reduced \$3,000 annually; and many assessments were overpaid. The church continued to move forward during the pastorate of Dr. Bryant (1937-41). The favorable financial condition was maintained, the budget was balanced, and regular payments on the debt were made; interest and coöperation were much in evidence, especially among the young people; and the membership was the largest in the history of the church, for both the quadrennium and a single year—an average of 1,272 for the quadrennium and a membership of 1,323 for the year 1940-41. The impetus thus gained was carried over into the following quadrennium. Under Dr. Wells' guidance the debt on the educational building was paid in full and the high level of membership was maintained—an average of 1,227 for the quadrennium. In 1943-44 the church gave \$1,173 to the Orphanage and in the following year raised for all purposes \$52,807.

In 1946 the Board "authorized the chairman to appoint a committee of from three to five to arrange a proper celebration of the one hundredth anniversary of our church. This celebration should include the preparation of a history of Court Street Church." In accord with these instructions Mr. W. M. Black, the Chairman, appointed the following committee:

Richard Booth, Chairman

Alfred A. Kern

Miss Annie Lind Forsberg

Herbert C. Lipscomb

Mrs. B. P. Thornhill

Upon the suggestion of Dr. Paul M. Munro, Chairman of the Board of Stewards, it was decided in November 1949 to raise a Centennial Fund of \$60,000 to be expended upon the following long needed and greatly desired improvements to our church plant: an entirely new oil heating system, a completely rebuilt and improved organ, a new carpet for the church auditorium and the adult assembly room of the educational building, the redecoration of the interior of the church, and the repointing of the stone work. Under the energetic and efficient direction of Mr. John W. James over \$52,000 was

secured in pledges in the initial drive; work upon the entire program has been steadily progressing and will be completed in 1951.

This enlargement of the Centennial program made necessary the revision and enlargement of the original committee to the following:

Officers

Chairman.....	R. C. Watts
Vice-Chairman.....	Mrs. J. M. Otey
Secretary.....	Miss Hannah C. Sutherland
Treasurer.....	Lawrence B. Whitehouse, Jr.

Chairmen of Committees

Music.....	R. C. Watts
Heating.....	W. B. Kuhlman
Interior Decorating.....	Kiah T. Ford, Jr.
History.....	Alfred A. Kern
Program.....	Rev. Hugh M. Burleigh

Members

Mrs. Julian Adams	Dr. Paul M. Munro
Mrs. Richard H. Anderson	Mrs. J. D. Owen
Mrs. W. J. D. Bell	Mrs. John M. Otey
Mrs. J. Hillyer Boice	Douglas A. Robertson
Dr. Richard Booth	William R. Seay
Miss Leone I. Coleman	Miss Hannah Sutherland
Mrs. Robert H. Crawley	Mrs. G. D. Tennille
Kiah T. Ford, Jr.	Miss Josephine Thornhill
Miss Annie Lind Forsberg	Mrs. J. E. Ware
Mrs. Fred B. Fuqua	Robert C. Watts
Dr. Theodore H. Jack	Mrs. J. Frank West
Stanhope S. Johnson	Mrs. F. R. Whitehouse
Alfred A. Kern	Mr. L. B. Whitehouse
W. B. Kuhlman	Mrs. L. B. Whitehouse

Mrs. G. A. Klunter, Associate

The month of October 1951 will be devoted to the Centennial Celebration, for which the following tentative and incomplete program has been arranged:

SUNDAY, OCTOBER 7

- 11:00 a. m. Opening Centennial Sermon,
Bishop Paul B. Kern, Nashville, Tennessee
- 7:30 p. m. World Wide Communion

SUNDAY, OCTOBER 14

- 11:00 a. m. Sermon.....Dr. W. Aiken Smart, Emory University
7:30 p. m. "Highlights in Court Street's History" ..Alfred A. Kern

SUNDAY, OCTOBER 21

- 11:00 a. m. Sermon Dr. Halford E. Luccock, Yale University
7:30 p. m. Dedication of the new organ.
Recital by Professor Robert L. Moore

SUNDAY, OCTOBER 28

- 11:00 a. m. Sermon Dr. Frank L. Wells, Pastor, 1941-45
7:30 p. m. Sermon—"So Great a Cloud of Witnesses",
Rev. Hugh M. Burleigh

Rededication service for all members of Court Street Church.

During the month a thirty-minute organ recital will be given by Mrs. G. A. Kluenter and a full length recital by a representative of the Möller Organ Company. A thirty-minute organ recital will precede each Sunday evening service, and special music will be given during the month by the Randolph-Macon Woman's College Glee Club, the Lynchburg College Choir, and members of the choirs of other churches in the city. As far as possible the hymns and anthems used in the dedication of the present church on November 23, 1902, will be repeated.

The average membership from 1863 to 1875 was 276; from 1907 until 1915 it was 940 (the Quarterly Conference reports from 1875 to 1907 are missing); and from then until 1933 it rose to 1,179. During the last seventeen years it has ranged from a low of 1,172 (1934-35) to a high of 1,323 (1940-41), with an average membership of 1,240 for the entire period. The present enrollment is as follows: Church, 1,229; Sunday School, 599; Woman's Society of Christian Service, 247; Wesley Guild, 200. The total attendance during December 1950 was 2,404; in March 1951 it was 2,477. The officers and staff for the current year are:

W. Walter Peele, D.D., LL.D., Bishop

Thomas F. Carroll, Ph.D., D.D., District Superintendent

Hugh M. Burleigh, Minister

Mrs. Edward F. Churchill, Secretary

Robert C. Watts, Jr. Treasurer

Lawrence B. Whitehouse, Sr., Chairman of Board of Stewards
Dr. C. P. M. Sheffey, Superintendent of Church School
Miss Josephine M. Thornhill, President of Woman's Society
of Christian Service
Robert L. Moore, Minister of Music
Mrs. Benjamin F. Grady, President of Wesley Guild
Miss Annie Lind Forsberg, Church Hostess
Leslie E. Camm, Sexton

It is impossible from the fragmentary and scattered references in the records to reconstruct a complete account of the church *Bulletin*. Apparently it has had a somewhat checkered career. The earliest church publication was the *Court Street Messenger*, a four-page monthly edited by Edward F. Sheffey, the first copy of which was distributed to the Sunday School excursionists on the train to White Sulphur Springs on September 7, 1905. The entire issue of April 1908 was devoted to the campaign for \$20,000 with which to build a dormitory for boys at Soochow University, China. The last issue to which I have found a reference is that of August 1912.

The first mention of the *Bulletin* occurs in the minutes of November 27, 1911; its appearance may have been the reason why the *Messenger* was discontinued. It was suggested at a meeting of the Board on December 14, 1914, that it be increased from two to four pages, but the committee appointed to consider the suggestion recommended that its publication be suspended. Whereupon the Wesley Guild came to its rescue with a request for a four-page *Bulletin*. As a compromise it was decided to issue a four-page leaflet on a trial basis from December 1915 to March 1916. This was for a time printed by the Methodist Orphanage in Richmond, but the arrangement proved to be unsatisfactory and was discontinued. A mimeographed form was also tried for a year or two but this was also discontinued. The *Bulletin* has continued to be discussed from time to time in Board meetings and suggestions have been made as to its cost, appearance, contents, and the like, but since 1930 its format has been essentially as it is now except for improvements in the typography and the paper.

GIFTS AND MEMORIALS

When the first church building was dedicated in 1851, Mrs. Caroline F. R. Morgan, one of the founders of the church and the

mother of Mrs. August Forsberg, gave the solid silver communion service. Later, when the Wesley Guild in 1909 presented the church with individual communion cups, this silver service was given by the Board to Mrs. Forsberg "in fitting recognition of its appreciation of Colonel August Forsberg and its regard for Mrs. Forsberg and her family." At her death in 1918 her children had the service made into a baptismal bowl, the design of which was drawn by her son, Rudolf P. Forsberg. This is the one now in use; it was presented by them to the church as a memorial to their mother and was dedicated by the pastor, Dr. George E. Booker, in July 1919. The earlier bowl is still in the possession of the church; upon it is engraved the quaint inscription, "The Methodist Episcopal Church from a devoted Sister, 1849."

Colonel Robert L. Owen, President of the Virginia-Tennessee Railroad and a great admirer of Bishop Early, offered to give the church an oil portrait of the Bishop by Fisher "on condition that it would be placed in a conspicuous position in the audience room of the church" (December 4, 1871). The Board accepted "most gratefully" and the picture was hung back of the pulpit. On July 20, 1874, about eight months after Bishop Early's death, the artist was granted "the privilege of taking down the picture of Bishop Early to take a copy of it." There is no record as to whether the copy was made or, if made, what has become of it. When the present church was built in 1901-02, the Board of Stewards voted to send the portrait to Miss Fannie Early, the daughter of Bishop Early. At her death it was, in accordance with her wishes, sent to Emory University.

When the present church was built in 1902 Mr. George L. Fleming gave the organ and Mr. and Mrs. Peter Ainslie the offering plates and alms bowl. A tablet in the vestibule of the Court Street entrance bears this inscription: "The windows and the pulpit furniture were given by Mr. George M. Jones and wife in loving remembrance of their daughters, Georgia Lee Jones and Fannie Lillie Jones. 'They serve God day and night in his temple.'" The pulpit furniture of the old church is now in the Wesley Guild Room.

The story of the chimes is told by Rev. R. H. Bennett in the *World Outlook* for May 1932. "During my pastorate of Court Street Church, Lynchburg, Virginia, I preached a New Year's sermon

on the text, 'Preach the gospel,' and asked the congregation to take it as a motto for the year." After citing various ways in which the members could preach the gospel, such as becoming ministers or missionaries, giving to missionary enterprises, helping the sick and needy, and living Christ-like lives, Dr. Bennett said, "If none of these objects appealed, someone might preach the gospel by putting a set of chimes in the beautiful tower overhead. Shortly afterward a prominent member of the church appeared at the meeting of the official board and asked for permission to put a set of chimes in the church tower. He wanted to preach through the bells."

The "prominent member" was Mr. James R. Gilliam, a Steward and member of the Building and the Finance Committees. The chimes consist of ten bells in the key of F; the tenor bell weighs 1,800 pounds and the total net weight is 7,200 pounds. In accepting them the Board requested that they be known as the Gilliam Chimes and that the largest bell be cast with this inscription thereon, "Presented to Court Street M. E. Church, South, by James R. Gilliam, Easter, April 11, 1909." The following year the Board ruled that the chimes should be rung "on occasion of all marriages and funerals that may be held in the church . . . and from 9:05 to 9:25 A. M. Sunday when special services are conducted in the church, such as Easter, Children's Day, Rally Day, Thanksgiving, and Christmas." During World War II the chimes were rung at noon each week day from May 1 to November 1, 1943. On the wall of the ground floor of the tower the Board has placed a tablet bearing this inscription: "The chimes in this tower were given by JAMES R. GILLIAM, a beloved member of the Board of Stewards, 1909." The chimes in the organ were the gift of Mr. and Mrs. R. P. Beasley in 1920.

The oil portrait of Bishop Walter R. Lambuth which hangs in the adult assembly room of the educational building was given by him to his friend, Edward F. Sheffey. After Mr. Sheffey's death in 1933 his family presented the portrait to the Sunday School of which he had been Superintendent so long and so successfully.

The present silver communion service was given to the church by Mrs. Fred B. Fuqua in memory of her parents, Mr. and Mrs. John P. Pettyjohn. The presentation sermon was preached by Dr. S. C. Hatcher, Vice-President of Randolph-Macon College, on April 7, 1940.

The brass cross and candlesticks in the chancel were given by Mr. and Mrs. Edgar M. Shaner in memory of his mother, Mrs. Mary E. Shaner; they were dedicated at the Easter service in 1946. In this same year Mr. John W. James provided the Sunday School with a moving picture projector to be used in their visual education program.

For over thirty years during the spring, summer, and autumn months the altar flowers for the Sunday services have been gladly and generously contributed by Mr. John H. Davis from his own garden.

PARSONAGES

The first references in the minutes to a parsonage are the following: Henry O. Schoolfield on June 12, 1854, "was appointed a committee to secure a parsonage for the coming year," and George G. Curle was appointed on October 30, 1854, "to rent a parsonage for the ensuing year at a price not to exceed \$350.00." In 1856 Rev. Nelson Head was using as a parsonage "a house belonging to Mrs. Allison."

At a meeting of the Board in June 1857, a committee consisting of Rev. John Early, E. D. Christian, Mrs. Dr. Davidson, and Mrs. John M. Otey were appointed to solicit subscriptions for the purpose of buying the house and lot adjoining the church for use as a parsonage. Apparently the campaign was successful, for we learn from a deed dated November 11, 1858, that Henry D. Flood, executor of Nancy J. Thornton, deceased, sold at public auction a house and lot adjoining the Fourth Street Church and formerly occupied by the said Nancy J. Thornton as her residence to John T. Davis and E. D. Christian for \$1,510, who in turn for a like amount conveyed the property to the "trustees for the parsonage belonging to and attached to the Fourth Street Methodist Episcopal Church, South, Lynchburg."

Nancy J. Thornton was the great-great-aunt of Mrs. F. M. Dunington of Court Street Church, who has kindly called my attention to the following interesting passage in Augusta B. Fothergill's *Peter Jones and Richard Jones Genealogies*, page 186: "Anne Jones (Nancy) Thornton, born 23 December, 1789; died in Lynchburg in 1856. The story is told that she removed to Lynchburg when she disgraced her family by becoming a shouting Methodist, but as so many of her family later went there to make their homes, it was not

a lasting disgrace. At her death in 1856 she left her home to the Methodist Church for a home for the minister, but it was torn away and the back of the Court Street Methodist Church is erected on the lot, and the front of it on Bishop John Early's strawberry bed." If the house was indeed willed to the church for a parsonage, then for some unknown reason her intention was not carried out, for as stated above the house and lot were sold at public auction by the executor of her estate.

The house was used as a parsonage from 1858 to the end of the century; when in 1900 it was torn down to make way for the erection of the Sunday School building of the new church, a temporary parsonage was secured at 810 Court Street in which Dr. W. J. Young and his family lived during the building of the present church. This house was also used by Dr. Kelly as a parsonage during his pastorate (1903-1907). He was followed by Dr. Bennett, but upon his reporting that the house was not suitable for a parsonage, an apartment was rented in November 1909 at the Courtland Apartments opposite the church. In the minutes of February 13, 1911, occurs the following entry: "The committee on the parsonage reported that nothing had been done although they had looked at several pieces of property." Ten months later, however, the Board bought the house at 602 Madison Street which Mr. Carter Glass, the owner, had offered to them for \$10,000.

This house having in recent years become unsuitable, the church had for some time been considering the purchase of a larger, better built and better appointed parsonage in the newer section of the city. In April 1945 the Finance Committee recommended that \$10,000 be raised for a new parsonage and that to this fund be added the money derived from the sale of the old parsonage and of the lot on Plymouth Place which had been given to the church by Dr. Richard Booth. The parsonage and the lot were sold in May 1950 for \$8,500 and \$750 respectively and the money received therefrom added to the parsonage fund. After an extended search during which a number of houses were examined and their desirability discussed, the parsonage committee recommended the purchase of the dwelling at 1520 Clayton Avenue. The Quarterly Conference unanimously approved the recommendation, and the property was accordingly bought for \$23,000 and possession of it secured during the summer of 1950.

III

The Activities of the Church

CHURCH SOCIETIES

The Sewing Circle is mentioned in 1875 as having contributed \$225 for the purchase of pulpit furniture, and as having raised and expended between 1875 and 1882 for various church and charitable purposes the not inconsiderable sum of \$1,862.59. There is also a mention of a Parsonage Society whose duties corresponded to those of our present Parsonage Committee.

The first reference to the Dorcas Society is in the minutes of 1856. Two years later "the pastor preached a sermon and a collection was taken up in aid of the funds of the Dorcas Society," and the Society reported that it had clothed sixty-four children of the Sunday School. From time to time there occur in the early minutes similar references to their providing clothes for poor children, thereby making it possible for them to attend Sunday School. A typical sentence is that of the Quarterly Conference for January 3, 1870: "The attendance of the scholars has materially improved since the recent distribution of clothing to the poor children by the ladies of the Dorcas Society."

Though this seems to have been almost the sole activity of the Society, they did not neglect the children's other needs, for in 1860 they organized a writing class for them and reported to the Quarterly Conference that "it is interesting to observe the anxiety of the children to learn and the progress which many of them are making." In 1894-95 a group of Court Street ladies organized a class which met each Saturday morning to teach sewing to underprivileged girls in Lynchburg and vicinity. Among the teachers of the class, which was maintained for several years, were: Miss Josephine Murrell, Miss Nannie Glass, Mrs. George L. Fleming, Mrs. Peter Ainslie, Mrs. B. P. Thornhill, and Mrs. M. M. Horton. Such groups as these were the forerunners of the Woman's Missionary Society, the Wesley Guild, and the Woman's Society of Christian Service, which are more fully described elsewhere.

The most outstanding men's class was "Brother Dornin's Tuesday

Meeting," which met each Tuesday night in the Stewards' Room. At the dedication of the new church in 1902 it was said to be more than twenty-five years old and still flourishing. It was well attended by men of this and other churches as well as by those who were not church members. This class, which was both a class meeting and an experience meeting, was known all over the Virginia Conference. A Sabbath afternoon prayer and class meeting for men, known as the Social Meeting, was organized in 1873 by Rev. Thomas H. Early, the son of Bishop John Early. This was in the form of a testimonial meeting and was carried on for many years.

A Men's Club, whose object was "to promote acquaintance, friendship, and fellowship among the men of the church," and whose slogan was "Every man in the church a friend of every other man in the church," was founded in April 1922. Concerning it, the minutes of May 1922 said, "Mr. Walker Pettyjohn reported most favorably on the organization of the Men's Club, leaving out the great work he had done in making it the success it was." One of the ways by which the Club promoted its object was by presenting to the Sunday School an oil portrait of Mr. Edward F. Sheffey who in his life exemplified the motto of the Club.

Another way by which the Club promoted "acquaintance, friendship, and fellowship among the men of the church" is described in the following paragraphs from the *Lynchburg News* of February 8, 1930:

"A St. Valentine's Day party was accorded wives and friends by the men's club of Court Street Methodist Church last night when about a hundred gathered at dinner. The affair was almost entirely a social one, Dean C. L. McPherson of Lynchburg College delivered an impromptu unique talk on 'punctuation' psychology. Douglas Robertson was toastmaster. . . .

"After dinner was served much of the time was given over to music and singing. Dr. Charles Sheffey led the song service, with Miss Olive Ralston accompanying. A trio from Lynchburg College sang with accompaniment by Miss Ralston. Decorations were appropriate for the occasion, red candles illuminating the tables which were bedecked with red streamers. Valentines were placed at each plate. The circle headed by Mrs. Giles H. Miller served the courses, assisted by Miss Mary Latham, who also acted as one of the hostesses."

In the decade between 1866 and 1876, under the Sunday School superintendency of A. F. Biggers and J. H. Robinson and the pastorates of John E. Edwards, R. N. Sledd, and W. E. Judkins, the church reached one of the highest spiritual levels in its history. This was evidenced by the increased interest in all phases of its life—attendance, contributions, and religious zeal and devotion. The membership in 1875 was 388, which was larger than that of any previous year. In addition to the regular services on Sunday morning and night and the Wednesday night "lecture," there was the "Social or Experience meeting" on Sabbath afternoons. Some three or four times a year a Love Feast was observed. This was a prayer and testimonial meeting at which bread and water were passed around, of which every one partook.

In no field was this increased interest and activity more evident than among the young people. A Thursday afternoon "class for Young Ladies" was organized in 1873 under the leadership of the Pastor and Edward D. Christian. In 1875 "two male and two female classes" met weekly, and a young men's prayer meeting was formed which met every Friday night and was well attended. In addition to these there was a youths' class taught by Richard Pollard and two female classes taught by "Sisters Brown and Christian respectively," all of which met weekly.

The first society for young people in Court Street was the Christian Endeavor Society, which was organized in 1890 by Dr. John E. Edwards a short time before his death. This society, which was interdenominational and met at the church every Sunday afternoon, was one of the most popular and profitable young people's societies that the church ever had. They pledged their support to the Wednesday night and Sunday services, held prayer meetings at the city jail, the fire department station, and the City Home, visited the sick and the shut-ins of the church, and engaged in various charitable activities. The first State Convention of the Christian Endeavor Society was held in Court Street in 1895 and had as its honored guest "Father Clark," the founder of the Society. Several years later the Society was replaced by the Epworth League, which had been founded by the Methodist Episcopal Church, South. The League, however, has not been uniformly successful but has had a continually recurring pattern of organization, activity, inactivity, and reorganization.

A similar situation has prevailed with regard to the various Boy

Scout Troops that have been organized from time to time at Court Street; each of them has had, for various reasons, only a relatively short life. During this period a chapter of the Rosebuds, a young people's missionary society in the Virginia Conference that was especially interested in missions in Mexico, was established; its officers during 1901-02 were Mrs. Giles H. Miller, President; Mrs. Charles A. H. Leys, Vice-President; Miss Daisie Bell, Treasurer; Miss M. King Ferguson, Secretary; Murrell Alexander, Assistant Secretary. The last reference to it in the minutes is dated November 1914.

Another similar society was the Young People's Home Missionary Society which was organized by Mrs. T. McN. Simpson with the following officers: President, Mrs. W. J. D. Bell; First Vice-President, Miss Alice Wood; Second Vice-President, Miss Mattie Pettyjohn; Third Vice-President, Miss Helen Gregory; Corresponding Secretary, Miss Jessie McGehee; Secretary, Miss Cora Gregory; Treasurer, Miss Margaret Lee; Literary Committee: Misses Mary Simpson, Nellie Gregory, and Nannie Wood.

One of its first acts was "to ask for a little girl from the Orphanage at Richmond to be clothed by our Society." Susie Williford was selected, and caring for her became one of the Society's major projects and one from which both the Society and Susie received a great deal of happiness. Another project in which they were especially interested was the Kindergarten at Twelfth and Main Streets. A year after the Society was founded it united with the Young People's Foreign Missionary Society and became known as the Young People's Missionary Society, with both Home and Foreign Missions as their field.

In the third year of its existence the name was changed to the Young Woman's Missionary Society, but before the year had ended it resumed its former name "in order to induce the young girls in the church to join our Society, already formed and successful, instead of forming a separate society." Included in its activities were mission study classes, the reading of papers relating to missions, reviews and discussions of books on missions, and contributions to the Associated Charities, the support of Miss Kennedy in Brazil, and Brevard Institute in North Carolina. That the Society was an excellent training school for future church workers and as such occupied an important place in the life of Court Street—a place that is filled by no other church organization today—becomes apparent when we find among

its members, in addition to those already mentioned, such names as the following:

Ethel Adams
Sue Adams
Annie Lind Forsberg
Hilda L. Forsberg
Elizabeth Glass
Alice Krebs
Robina McGehee

Mrs. John M. Otey
Constance Rumbough
Mattie Scott
Josephine Thornhill
Mary Watts
Mrs. L. B. Whitehouse
Margaret Yates

During Dr. R. O. Bryant's pastorate (1937-1941) the Fireside Group was organized. This was composed of the youth of the church and met Sunday at 6:30 P. M. in the Guild Room under the leadership of Mrs. John H. Davis, Superintendent of the Young People's Department, who was assisted by other members of the church. A supper was served, after which a devotional service was conducted by the young people. This was a very successful youth meeting and was well attended. During the following quadrennium the Fireside Group was succeeded by the Methodist Youth Fellowship, a church-wide organization along similar lines. Since 1939 the church has kept in touch with its boys and girls in college by mailing them *The Upper Room*. The Young Couples' Club, which was started by Dr. Rives in 1948, is composed of younger married members and numbers eighty-one couples; its monthly meetings are both social and devotional.

REVIVALS

Court Street has had many wonderful revivals that have enriched the spiritual life of the church and increased its membership. Soon after the church was built Dr. John E. Edwards during his second pastorate (1860-1862) conducted a revival. The most remarkable one, a revival that was said to be "without a parallel in this community," was conducted in 1871 by Dr. Leonidas Rosser, "the Gray Eagle of the Virginia Conference." "Beginning with the second Sabbath in January the services continued without intermission day and night until the first Sabbath in March. . . . The indifferent and lukewarm were awakened; wayward and backslidden ones were reclaimed; the faithful were 'rooted and grounded in love' and filled with 'joy in the Holy Ghost.' Between one hundred and fifty and one hundred and sixty souls were converted. In this number were included persons of every age and every position in life. The most

cultivated and intellectual, the veteran of three score and ten, the little child of ten or twelve summers, the poor, the unlettered, all bowed together before the Cross and rejoiced together in a Savior's love." (Q. C., July 31, 1871.)

In February 1878 Rev. A. C. Bledsoe conducted a great revival at which "despite the cold and snow, the church was crowded and more than one hundred persons were converted." Notable city-wide revivals in which Court Street pastors and members took a prominent part and from which they derived great spiritual benefits were those of Sam P. Jones in October 18-28, 1890, and in September 1899. Another revival in which all the churches of the city participated was that of Bob Jones of Montgomery, Alabama, in April 1919, which lasted for three weeks and from which "the church received a spiritual uplift and many united with us." A fourth meeting, whose influence for good remained in the city for years after the meeting closed, was that of Billy Sunday in 1922.

During April 1942 Rev. Harry Denman, Executive Secretary of the Board of Evangelism of the Methodist Church, and Dr. Ray Jordan of Emory University preached for a week at Court Street as part of a revival campaign in all the Methodist churches of the city. Among the most moving and deeply spiritual sermons that have been heard in Court Street were those of Miss Maude Royden of England in 1942, shortly after the United States had declared war on Japan and Germany.

In addition to the many revivals conducted by the preachers in charge and the conference evangelists there have been, among others, those of

John E. Schoolfield of Danville (1895)
George R. Stuart of Birmingham (1905)
S. D. Gordon (*Quiet Talks*) of New York
G. Campbell Morgan of London (1925)
King Vivion of Nashville

Among those who have conducted pre-Easter services are Dr. W. Aiken Smart of Emory University, Bishop Edward D. Mouzon, and Dr. Albert E. Day of Los Angeles.

CONTRIBUTIONS

The church has contributed of its membership and money to the founding and/or the support of the following churches in Lynch-

burg: Madison Heights, Cabell Street, Memorial, Trinity, Rivermont, Cleveland Avenue, Fort Hill, South View, and Fairview Heights. Of these Memorial was the one in which it was most directly interested and concerning which there are more references in the church records. On February 19, 1883, Court Street bought a lot at the corner of Floyd and Ninth Streets for \$800 for the purpose of building a church on College Hill. Mr. C. V. Winfree, who was given the privilege of naming the new church, gave the name Memorial to it in memory of his wife, Virginia Brown Winfree. Mr. Winfree and his brother, John Bell Winfree, were deeply interested in the project and were the principal contributors to the building, which cost \$15,000. The pastor of Court Street, Dr. W. E. Edwards, and the members of his congregation coöperated in the organization of the new church, eighty-nine members of Court Street having transferred to become charter members of Memorial. Dr. Edwards preached the dedication sermon on November 23, 1884.

Court Street's interest in and aid to other churches have not been confined to Lynchburg or even to the Virginia Conference. It would be neither fitting nor feasible to mention all the churches and causes to which she has contributed during the past one hundred years; the following instances will serve as illustrations of her wide ranging interest—to Brown Hall, our Methodist Dormitory at the College of William and Mary, by the will of Mrs. Edward S. Brown; to the School of Theology at Emory University in 1947 for enlarging its facilities for the training of young ministers; to the rebuilding of Poplar Church in Amherst County, which had been destroyed by fire; and to the church at Hurt, Virginia, in 1951.

The church has also in more recent years been interested in the Homes Corporation which was formed to provide homes for the superannuate members of the Virginia Conference. In addition to a contribution of \$400 to the general fund from the church, Mr. Lawrence B. Whitehouse of the Board of Stewards in October 1944 gave \$4,000 with which to build a home in Hilton Village as a memorial to Rev. D. G. C. Butts. In January 1947 another member of the Board, Mr. J. W. Ould, gave the Corporation \$4,000 for a similar purpose. The church is raising a sum with which to erect a home in Lynchburg to be known as the Sheffey Memorial Home; Edgar M. Shaner is serving as chairman of the committee and Miss Josephine Thornhill as treasurer. Court Street's quota for the Super-

annuate Endowment Fund (1924) was \$5,537; the church pledged \$16,270, which was the second largest amount pledged by any church in Southern Methodism. Of this amount \$15,186 was collected.

The minutes contain many references to regular contributions to such organizations as the Methodist Cot Society, Children's Home Society, the Associated Charities, the Salvation Army, American Bible Society, the Anti-Saloon League, the Golden Cross, the Methodist Orphanage, and the Hermitage, the Methodist Home. In addition to these Court Street has contributed to such special funds and causes as the Forward Movement (1917), \$27,500; Christian Education, \$65,000; and Missionary Emergency (1926), \$12,000. Our quota for the Missionary Centenary (1919) was \$85,000, but we raised \$101,450. There were only four churches in Southern Methodism that gave more than \$100,000; Court Street and Epworth in Norfolk were two of them. We exceeded our quota of \$25,000 for the Crusade for Christ by \$964. Perhaps the most unique special collection the church ever took up was that in 1876 "for the sick of yellow fever at Savannah and Brunswick," which was accompanied by a resolution "requesting the City Council to appropriate one thousand dollars for that purpose."

Court Street has taken a deep interest in Randolph-Macon Woman's College ever since the day in 1890 when George M. Jones, a member of the Board, suggested to Dr. W. W. Smith that he found a woman's college in Lynchburg. The idea appealed to Dr. Smith, for in the minutes of October 20, 1890, is the following entry: "Dr. W. W. Smith, being present, addressed the Board in regard to the establishment of a Female College in this city. This gentleman intending to return to the city after a few days, Bro. Adams agreed to arrange for his meeting certain citizens and spreading before them his plans and asking of them coöperation. The talk of Dr. Smith was listened to with attention and interest." The citizens' response was so encouraging that he laid his plans before the Virginia Conference that met in Court Street Church on November 12 of that year and won their approval. The Rivermont Company gave the site and \$100,000; the city subscribed an additional \$100,000; and the college opened its doors in September 1893. On the pedestal of Solon Borglum's bronze statue of Mr. Jones in front of East Hall on the Randolph-Macon campus, which was presented to the college by Mrs. Jones, is the following inscription which was written by Dr. W. W.

Smith: "In memory of George Morgan Jones whose suggestion and influential support was the first factor in creating Randolph-Macon Woman's College."

It was at the home of Mr. Edward S. Brown, on Court Street, a member of the Class of 1843 at Randolph-Macon College, Boydton, and a teacher in the Court Street Sunday School, whose daughter, Miss Anne Brown, was an assistant in English and mathematics in the first faculty, that a meeting of the local faculty members was held shortly before the opening of the college.*

Among other founders of the college, in addition to Mr. Jones, were such members of the Board of Stewards as John P. Pettyjohn, C. V. Winfree, Col. James W. Watts, Capt. R. H. T. Adams, I. H. Adams, W. C. Ivey, James R. Gilliam, Maj. J. T. Yates, Richard Pollard, E. L. Bell, Camillus Christian, Edward F. Sheffey, Peter Ainslie, and many others who gave generously of their time, their money, and their counsel to the undertaking, as have many other members and pastors of the church ever since the college was founded. In 1906 the church gave the college \$15,000. Among those who have served on its Board of Trustees, its Executive Committee, and as Alumnæ Advisors to the college are John P. Pettyjohn, C. V. Winfree, Col. James W. Watts, George M. Jones, Capt. R. H. T. Adams, Edward F. Sheffey, Robert C. Watts, Walker Pettyjohn, Mrs. W. J. D. Bell, Bishop A. Coke Smith, Dr. W. E. Judkins, Dr. George E. Booker, and Dr. J. N. Latham, all of them either pastors or prominent members of the church.

All the college buildings have been built by the John P. Pettyjohn Company; the first library building was given to the college by Mr. and Mrs. George M. Jones as a memorial to their daughters, Georgie and Lillie Jones. Members of the college faculty have also been members of the church and have served it as stewards and Sunday School teachers. For many years the church has had a Sunday School class composed of college girls and has entertained the Methodist students at the college in various ways. The first endowed Chair at the college, the Susan Duval Adams Chair of English, was endowed and named by a group of her friends in Court Street Church; the first baccalaureate sermon was preached by Dr. A. Coke Smith in June 1896.

* R. D. Cornelius, *The History of Randolph-Macon Woman's College*, pp. 47-48, 100.

The interest of Court Street in Randolph-Macon has not been confined to the Woman's College, but has also extended to the men's college at Ashland. In 1830 the name of Rev. John Early, who was later to become the founder of the church, appears in the charter of the college as a member of the first Board of Trustees. From the early days of Court Street to the present students from both colleges have been numbered among its members. Throughout its history the church has contributed regularly and liberally to the support of the college by annual contributions and in campaigns for special purposes. In 1878 a collection was taken up among the Sunday Schools in the Virginia Conference for Randolph-Macon College; one-fourth of the total amount received was given by Court Street Sunday School. On July 15, 1885, a meeting of the Methodists in the city was held in Court Street Church to inaugurate plans to raise \$100,000 to endow the Lynchburg chair of English at the college. The amount was raised in a few months. The church has contributed generously to the Randolph-Macon Forward Movement (\$3,674), the Living Endowment Fund (\$610), the Randolph-Macon Ferrum Fund (\$1,722; quota, \$1,560), and many other similar projects.

The church has always taken an especial interest in the ministerial students and has frequently aided them; among those who have been thus helped are J. M. Burton (1870-75), C. H. McGhee (1880), E. L. Peerman (1892-96), J. L. McSparran (1905), J. B. Moorman (1916), and Irwin G. Couch (1924). Money was also often contributed for the education of Korean and other foreign students engaged in educational and religious activities in their home lands. The following graduates of Randolph-Macon College who were members of Court Street have joined the Virginia Conference: Benjamin M. Beckham (1891), W. Asbury Christian (1892), Robert S. Baughan (1893), John A. McKenry, Jr. (1938). Other members of Court Street who have entered the Virginia Conference are Lewis C. Shearer, (A. B., Lynchburg College; B. D., Emory University) in 1930 and Archer R. Turner (A. B., Lynchburg College; B. D., Duke University) in 1933. Carl H. Douglas, Jr., A. B., Emory University, and James H. Boice, Jr. of Randolph-Macon College have been licensed to preach; the former is a student in the School of Theology of Boston University, and the latter will begin his ministerial training in the fall of 1952.

MISSIONS

But the growth of Court Street Church during the past one hundred years has not been one of material prosperity alone. Christ's statement, "By their fruits ye shall know them," is as true of churches as of human beings. The best evidence of the greatness of any church appears in the hearts and lives of its members and in their dedication and devotion to Christ and the coming of His kingdom.

For many years Court Street has been known as the missionary church of the Virginia Conference. From the very beginning, evidences of its missionary zeal appear in the church minutes. In 1853, two years after the founding of the church, "the Quarterly Conference requested that a missionary box be provided to receive the contributions of the Sabbath School to the cause of Missions, that all scholars make a weekly contribution of one cent or more to this cause, and that an annual sermon on Missions be preached and a public collection taken for this cause." In December 1860 the Quarterly Conference resolved "that a Missionary Society be formed in the church and congregation." In the early years the collections for Domestic Missions, as Home Missions were then called, were much larger than those for Foreign Missions; for instance, the figures for 1867 were \$59.50 and \$14.00 respectively, and in 1869 they were \$582.38 and \$70.15.

The Quarterly Conference of December 18, 1865, expressed itself as deeply distressed that so large a number of the poor of the city were destitute of religious instruction. The Board of Stewards thereupon secured Rev. F. M. Edwards as a missionary "whose duty it shall be to gather them into Sabbath Schools and congregations and as far as possible supply them with the word of life." That their choice of a missionary was a wise one is shown by their report to the Quarterly Conference one year later: "He has been laboring with fidelity, zeal, and marked efficiency for some ten months past in localities whose inhabitants have been hitherto almost entirely destitute of ministerial care and instruction." One year later the Board of Domestic Missions approved his proposal to found a City Mission School and welcomed the request of Centenary Church that they be allowed to coöperate with them in the enterprise. The following report, made to the Quarterly Conference of November 1, 1869, is quoted at length, because it gives an excellent description of the home mission work of the church in its early years:

"The entire amount reported as having been raised for Domestic Missions [\$582.38] has been expended in the establishment and support of a Mission School. This school was opened on the 1st of February last, and is still in very successful operation. There have been nearly sixty scholars enrolled. The average attendance is about forty. The improvement of these children in letters and manners has been very decided and in some instances quite remarkable. Gathered as they have been from the most destitute parts of the city and its suburbs, they were ignorant, rude, and in many instances filthy almost beyond belief. They are now decent, respectful, easily controlled, studious, and give promise of a degree of usefulness in life that will amply vindicate the wisdom of the enterprise. In our judgment no work within the bounds of the Conference is more truly of a missionary character and no part of our Missionary fund more profitably expended."

One of the earliest undertakings of the Board of Domestic Missions was the building of a chapel at Rolling Mills, which is now Reusens, in 1868. The following year the Sabbath School there began with from fifty to sixty pupils who were given instruction in both elementary education and religion. In 1869 "Bro. Sledd reported the monthly collection of \$60 or \$70 for the support of the Mission School," which was probably the one at Rolling Mills. Centenary and Court Street also coöperated in building a Mission church at Madison Heights, which was dedicated in September 1873.

Dean W. F. Tillet of Vanderbilt University in an article in the *Methodist Quarterly Review* for July 1930 on Dr. G. C. Kelly (1903-07) wrote: "Perhaps the most notable thing about his four years in Lynchburg was the quickening of the [foreign] missionary spirit in the Church. It was during his ministry that Court Street began the support of a missionary and made its first really great missionary offering. It was due to Dr. Kelly's influence that Mr. John P. Pettyjohn ceased making his very generous annual contribution to missions independently and gave it through the Church. Court Street Church became now one of the great Missionary Churches of Southern Methodism." Mr. Pettyjohn took up the torch which Dr. Kelly had lighted, and through his contributions and his labors over many years did more than anyone else to maintain the church in the position which Dr. Tillet ascribed to it.

The following paragraphs show conclusively that Dr. Tillet

knew whereof he spoke when he paid Court Street the above tribute. In 1907, \$795 was raised for Home Missions and \$2,289 for Foreign Missions. A Young People's Missionary Society was formed in 1908, and the following year another missionary society for younger members was organized. There were thus five missionary societies in the church in 1909, not counting the Sunday School and the Epworth League in both of which missions were emphasized. The subscription for Foreign Missions in 1909-10 was \$5,200, the largest in the Virginia Conference; the Woman's Missionary Society of Court Street in 1910-11 led the Virginia Conference in their offering for the Brazil Missionary Special; in 1913-14 the Foreign Missionary subscription was \$6,729. The total offering for Home and Foreign Missions in 1909 was over \$30,000.

A large part of this sum was devoted to a project in which the church became deeply interested through the earnest efforts of Bishop W. R. Lambuth; this was the building of a dormitory at Soochow University in China which was completed in 1911 at a cost of \$20,000. On the building was placed a brass tablet with the following inscription: "David L. Anderson Memorial Building. Erected by the members of the Court Street Methodist Episcopal Church, South, Lynchburg, Va., U. S. A., as a token of their love for the people of China. Rev. R. H. Bennett, D.D., pastor." In 1913 the church raised \$2,500 for Granbery College in Brazil. During Dr. Booker's ministry (1915-19) a sermon preached by Bishop Lambuth resulted in an offer by Memorial and Court Street to build a church in Kobe, Japan. Before the church could be built, the rapid increase in the cost of building materials made the \$20,000 which had been subscribed insufficient, and the original plan to have it constructed by the two Lynchburg churches was therefore altered.

In 1935 one-fourth of the total amount contributed by the Virginia Conference in missionary specials came from Court Street. Dr. E. L. Bain reported on March 9, 1925, that Court Street was paying the salaries of Brothers Weekley, Deal, and Hawk in the foreign field. In 1930, the former two having retired, the church gave \$600 to Mr. Hawk and adopted Dr. W. S. Hughlett as its special missionary in medical work in Africa at a salary of \$1,500. The following year Dr. Charles P. M. Sheffey of Court Street replaced Dr. Hughlett as our special missionary.

Our church has given generously to the cause of missions, not

only of its means but also of its members. Henry D. Holt, a teacher in the Sunday School, went out to China in 1913 as a missionary in educational work. Miss Mary Ellen Hawk, R.-M. W. C., '29 (Mrs. J. R. Saunders), who was a member of Court Street during her four years at Randolph-Macon, was for many years associated with her father in his pastorate at Moore Memorial Church in Shanghai; since World War II she has been editor of *Asia-America Calling*, the official organ of the American Oriental Friendship Association of which she and her husband are the founders. Miss Wortley Moorman was consecrated for home mission work at the meeting of the Woman's Missionary Council in Shreveport, Louisiana, March 24, 1927; after doing social work in New York and Chicago she came to the Methodist Orphanage in Richmond to take charge of the infirmary.

From Court Street have also gone Miss Constance Rumbough to Manchuria (1923-28), and Frank J. Gilliam (1921-25) and Dr. Charles P. M. Sheffey to Africa. Dr. Sheffey's periods of active service at Wembo Nyama were 1922-26, 1931-37, and 1938-44. He was on furlough in this country between these periods. During his twenty-two years of service as a medical missionary at Wembo Nyama the church assumed his entire salary as its missionary special. Upon his retirement and return to Lynchburg to resume the practice of his profession, Rev. Archer R. Turner of Court Street became our missionary special; he and his wife sailed for Korea in 1948 but at the outbreak of the Korean War in 1950 were forced to leave; he is now pastor of the Methodist church in Gladys, Virginia. Upon their graduation from Randolph-Macon Woman's College in 1930 and 1931 his sisters, Misses Annie and Virginia Turner, joined their parents in Korea and taught in mission schools until their father was retired on account of his health, and returned to Lynchburg to live. For the present conference year our foreign mission special has been applied to the support of Mr. and Mrs. Willis J. Piper, who are serving at Mulungwishi, Southern Congo, Africa.

IV

The Board of Stewards

HISTORY

In the early days of the church the Board met weekly. They did not, however, adhere strictly to the weekly schedule, frequently meeting only three times per month and sometimes only twice. On March 12, 1894, the Board decided to meet on the first and third Mondays of each month; later (March 6, 1905) the time of meeting was changed to the second and fourth Mondays; and still later (January 18, 1909) to the second Monday in each month. During the summer twice a month was at first the rule—"It was ordered that during the summer months the Board will meet once every two weeks instead of weekly [June 24, 1878]." Later this was changed to once a month and still later to the present custom of omitting the June, July, and August meetings.

As might be expected, in the beginning the Board was much smaller than it is now, the average number in attendance being six, and the meetings much shorter—there are now forty-eight members on the Board. Only rarely do the handwritten minutes of those early days cover an entire page of the record book; frequently they cover only a half page, which is in marked contrast to the average of five single-spaced, typewritten pages for the minutes of each meeting in 1948. The following is a typical example of the early minutes:

"At a meeting of the Board of Stewards of Court Street Church held in the office of the Pastor on the evening of March 27th, 1871,

Present: R. N. Sledd, P. C., W. A. Strother, J. A. Lee, R. Pollard, A. B. Stratton, and A. B. Rucker, Stewards.

Question 1st. Are there any sick or in distress?

Answer. None.

Question 2. Are there any that walk disorderly and will not be reprov'd?

Answer. None.

Question 3. Is there any miscellaneous business?

Answer. None.

Question 4. Is there any stewards' business?

Answer. On motion the insurance on the church was ordered to be paid.

On motion adjourned.

A. B. Stratton, Secy."

The customary answer to Question 2 was "None"; in only a few instances were brethren reported as "being guilty of offenses that would exclude them from the kingdom of grace and glory," and in the handling of these cases the Board showed a fine spirit of Christian forbearance and forgiveness. Sometimes the only business transacted was the asking of the above four questions, answering "None" or "No response" to each and adjourning. Sometimes not even the questions were asked, but the minutes merely record the names of those present and conclude with, "There being no business brought before the body, it adjourned." The four questions, which began in 1868, were continued with gradual diminution to three and then two ("Are there any sick?" "Any strangers?") until they were finally omitted in 1917.

In the early 1870's the number of stewards was increased to eleven, but otherwise the minutes did not differ from those that preceded them. The increase in number brought with it such an increase in sociability that on September 8, 1878, the Board found it advisable to resolve "That hereafter the Board will not engage in social conversation at its meeting until all the business before it is disposed of." As the size of the congregation grew the size of the Board grew with it, until it reached its present enrollment of forty-eight. After debating the question for several months, the Board on December 14, 1925, adopted the present plan of rotating its membership according to which at the end of the conference year those who have served four years are retired and their places taken by newly elected stewards who may or may not have been former members.

Despite these changes and the passage of time, a steward of today would feel quite at home in a Board meeting of fifty or seventy-five years ago. The same problems that vex us today also vexed our predecessors, and human nature did not change with the calendar. Through the minutes one persistent note appears and reappears—the small attendance at the night services. In 1873 the Friday night prayer meeting was said to be "thinly attended"—a delicate but accurate statement of an unpleasant fact. The following sentences taken at random from the minutes of the Board and the reports of the Quarterly Conference are typical of the many references to this difficult problem: "It would be very helpful to see a larger attendance of the men of the congregation [at prayer meeting]" (1911-

12); "The pastor stated that the weak spot in the church was its poor attendance at the Sunday evening services" (1916); "The evening service remains an insoluble problem" (1933); "The Chairman appointed a committee to investigate the poor attendance at the Sunday night services" (1945).

Repairs to the church, the parsonage, and the organ were, then as now, frequently discussed at Board meetings—"The committee on the roof of the parsonage reported progress." The difficulty of securing a satisfactory sexton was an ever-present problem, and the annual deficit too often made its familiar but unwelcome end-of-the-year appearance. It was just as hard then as it is now to provide either collectors for the night service or ushers for the morning service; and when the original parsonage was torn down in 1900, it was eleven years before another permanent parsonage was secured.

OFFICERS

There is no record in the minutes of a Chairman or President, as he at first was called, until 1868. The term "Chairman" was first used in 1877. Apparently the Preacher in Charge presided during the years 1850-1867.

Chairman

Ambrose B. Rucker...1868-1872	John M. Otey.....1936-1937
William A. Strother...1872-1892	John D. Oglesby....1937-1941
Col. James W. Watts...1892-1906	Lloyd G. Bair.....1941-1942*
Camillus Christian....1906-1907	Richard Booth.....1942-1944†
John P. Pettyjohn....1907-1923	Archer P. Pettyjohn...1944-1945
Walker Pettyjohn....1923-1926	Wm. Marshall Black..1945-1947
James W. Ould.....1926-1929	Richard Booth.....1947-1948
Walker Pettyjohn....1929-1933	Paul M. Munro.....1948-1950
Robert C. Watts.....1933-1935	Lawrence B. White-
John D. Oglesby....1935-1936	house, Sr. 1950-

Secretary

Ambrose B. Rucker....1851-1852
James L. Brown.....1853-1854
Henry D. Flood.....1855-1856
Edward D. Christian...1857-1859
Henry D. Flood.....1859

Treasurer

Ambrose B. Rucker....1852
James L. Brown.....1853-1854
Henry D. Flood.....1855-1856
Edward D. Christian...1857-1858
Henry D. Flood.....1859

* Resigned, December 21, 1942.

† Elected, December 21, 1942.

Secretary—Cont.

Edgar Whitehead.....	1859-1861
E. W. Jones.....	1861
Ambrose B. Rucker....	1862-1867
A. B. Stratton.....	1868-1875
J. W. Ivey.....	1875-1885
Camillus Christian....	1885-1905
Peter Ainslie.....	1906-1909
W. M. Black.....	1909-1917
R. G. Wood.....	1917-1918
Robert C. Watts.....	1918-1919
Annie Lind Forsberg...	1919-1929
W. M. Black.....	1929-1933
Dandridge Murrell....	1933-1937
Carroll B. Wiltshire....	1937-1938
Dandridge Murrell....	1938-1947
J. Gilliam Conrad.....	1947-

Treasurer—Cont.

Edgar Whitehead.....	1859-1861
E. W. Jones.....	1861
Ambrose B. Rucker....	1862-1867
A. B. Stratton.....	1868-1875
J. W. Ivey.....	1875-1885
N. H. Lavinder.....	1885-1909
Peter Ainslie.....	1909-1911
James D. Adams.....	1911-1912
H. Carlock.....	1912-1914
G. D. Tennille.....	1916-1918
John P. Pettyjohn....	1918-1919
Peter Ainslie.....	1919-1922
Robert C. Watts.....	1922-1924
J. Frank West.....	1924-1929
A. M. White.....	1929-1935
J. Frank West.....	1935-1949
William S. Adams.....	1949-1950
Robert C. Watts, Jr....	1951-

No history of Court Street would be complete that did not pay due tribute to the faithful and devoted service which the Board of Stewards have rendered throughout the past hundred years.

The only ones who have held all three of the foregoing offices are Ambrose B. Rucker and Robert C. Watts. Mr. Rucker was one of the oldest members and most liberal contributors. He was a steward in Third Street Church from 1841 to 1851 and in Court Street Church from its founding until his death in 1871—thirty years of faithful stewardship. Mr. Watts has served his church generously with his mind and his means for many years. The tasks which have been entrusted to him and the offices to which he has been elected are indicative of the high regard which his fellow members have for him.

William A. Strother was Chairman for twenty years, John P. Pettyjohn for sixteen; Camillus Christian was Secretary for twenty years, J. W. Ivey and Miss Annie Lind Forsberg for ten years each. N. H. Lavinder was Treasurer for twenty-four years and J. Frank West for nineteen. W. M. Black was twice elected Chairman and twice Secretary; he was a member of the Board from 1905 until his death in 1950—forty-five years filled to the brim in the service of his church as Steward, Sunday School Superintendent, District Lay

Leader, Secretary of the Quarterly Conference and in many other capacities. There was no one who took a deeper interest in all that concerned the church or whose life was more closely identified with it. The only other member of the Board whose length of stewardship equalled that of Mr. Black was Camillus Christian, who was a steward from 1871 to 1916 and for many years a trustee of the church; his son, Thos. D. Christian, also a trustee, was a member of Court Street for more than seventy years.

To no member of the Board is the church more deeply indebted for both the quantity and the quality of their service than to Mr. John P. Pettyjohn and to Mr. Edward F. Sheffey. Mention has been made elsewhere of their contribution to the cause of Missions and to the Sunday School, but their interest was by no means confined to these two fields—it was as wide as the church itself. Whatever concerned Court Street concerned them; they did not take their stewardship lightly but were always to be found in the forefront of all forward movements of the church. They gave of their time, their thought, and their means gladly and in abundant measure, “pressed down and running over.” No one can think of Court Street without remembering how absolute and undivided was Mr. Pettyjohn’s devotion to it or without recalling the dynamic enthusiasm and boundless energy of Mr. Sheffey which lifted our Sunday School to the highest level it has ever known. “Their works do follow them.”

QUARTER CENTENNIAL

1876

Presiding Elder.....	John D. Blackwell
Pastor.....	William E. Judkins
Superintendent of Sunday School.....	Jacob H. Robinson

Stewards

W. A. Strother.....	President
A. B. Stratton.....	Secretary
Isaac H. Adams	George M. Jones
Middleton Chambers	John A. Lee
Camillus Christian	Richard Pollard
Thomas B. Dornin	Jacob H. Robinson
J. W. Ivey	Col. James W. Watts
Christopher V. Winfree	

Trustees

Middleton Chambers
Camillus Christian

A. B. Rucker
W. A. Strother

SEMI-CENTENNIAL

1900-1901

Presiding Elder.....Rev. Paul Whitehead
Pastor.....William J. Young
Superintendent of Sunday School.....Edward F. Sheffey

Stewards

Col. J. W. Watts.....Chairman
Camillus Christian.....Secretary
N. H. Lavinder.....Treasurer

Peter Ainslie	Dr. W. B. Hatcher
E. Lee Bell	J. W. Ivey
Judge Frank P. Christian	Tipton D. Jennings
Thomas B. Dornin	George M. Jones
Carter Glass	Richard Pollard
Col. James B. Gregory	Dr. A. W. Terrell

W. R. Twyman

Trustees

E. Lee Bell	Rev. Thomas H. Early
A. H. Burroughs	George M. Jones
Camillus Christian	John P. Pettyjohn

John H. Seay

DIAMOND JUBILEE

1925-1926

Presiding Elder.....B. F. Lipscomb
Pastor.....E. K. Means
Superintendent of Sunday School.....Edward F. Sheffey

Stewards

Walker Pettyjohn.....Chairman
Annie Lind Forsberg.....Secretary

E. L. Akers	Richard Booth
D. R. Anderson	W. L. Clark
J. W. Bibee	H. C. Featherston
W. M. Black	H. W. Fields
W. H. Bowles	Mrs. George L. Fleming

W. C. Garvin
Carter Glass
E. L. Haskins
Mrs. John W. James
T. A. Jennings
F. A. Lee
H. C. Lipscomb
Giles H. Miller
Miss Robina McGehee
J. D. Oglesby
H. C. Orchard

Mrs. John M. Orey
J. W. Ould
J. P. Pettyjohn
F. O. Plunkett
R. G. Robertson
E. F. Sheffey
G. D. Tennille
W. B. Walker
J. F. West
L. B. Whitehouse
E. C. Wiley

R. G. Wood

Trustees

Thos. D. Christian
Dr. F. A. Lee
J. P. Pettyjohn

John H. Seay
B. P. Thornhill
R. C. Watts

CENTENNIAL YEAR

1950-1951

District Superintendent.....Thomas F. Carroll
Pastor.....Hugh M. Burleigh
Superintendent of Sunday School.....Chas. P. M. Sheffey

Stewards

Lawrence B. Whitehouse, Sr.....Chairman
E. Langston Haskins.....Associate Chairman
J. Gilliam Conrad.....Secretary
Robert C. Watts, Jr.....Treasurer

William S. Adams
J. Hillyer Boice
J. Gilliam Conrad
Carl H. Douglass, Sr.
Samuel P. Ehrich
John R. Franklin
Fred B. Fuqua
Carter Glass, Jr.
Harry G. Green
W. Bruce Henson
Harry C. Isbell
William I. Ivey, Jr.
Theodore H. Jack

John W. James, Jr.
Stanhope S. Johnson
Walter B. Kuhlman
Askew L. Ligon
Herbert C. Lipscomb
Sidney B. Loyd
C. Robert McDaniel
Dandridge Murrell
Harrison S. Nesbit
Orson B. Newton, Jr.
Harry E. Orchard
John D. Owen, Jr.
John R. Patterson

Alexander W. Phillips
 Joseph A. Pickard
 Paul A. Pollard
 Walter C. Powell
 Alvin F. Record
 Arthur Roberts, Jr.
 J. Mott Robertson
 William R. Seay
 Edgar M. Shaner
 Wayland W. Sweeney, Sr.

Ernest M. Taylor
 Lonza W. Templeton
 Claude A. Thompson
 J. Steven Thornhill
 John C. Tinsley
 A. Montague White
 Lawrence B. Whitehouse, Jr.
 William S. Williams
 Carroll B. Wiltshire
 William T. Wright

Trustees

Thomas D. Christian
 Theodore H. Jack
 John W. James, Sr.

Archer P. Pettyjohn
 Thomas M. Thornhill
 Robert C. Watts

J. Frank West

NOTES FROM THE MINUTES

Ever since the installation of the first organ in the church there have been requests from various citizens for permission to practice upon it. It has been the stated policy of the Board to refuse all such requests unless there were exceptional reasons for granting them.

The sum of \$852.83 was raised by the "Ladies' Feast and Fair . . . held by them at the Masonic Hall for the purpose of extricating our church from a debt on current expenses which was and would have continued to be a hindrance to our temporal and spiritual prosperity" (January 9, 1854).

Dr. R. N. Sledd in March 1869 preached the funeral sermon of Samuel Miller, who gave to Lynchburg the Miller Orphanage, the Miller Park, and the reservoir on College Hill.

The custom of taking up collections at the Sunday service was begun in 1871. The envelope system of making contributions was adopted on November 15, 1875. In 1897 members were assessed certain amounts for the support of the church. When, in a church conference on May 16, 1897, the question was asked what would happen if a member failed to pay his assessment, "The Chair replied that when the assessment had been made and accepted, such person should be held to account, and that recusants, if brought before him, would be tried."

Major John W. Daniel in 1874 gave a lot on Daniel's Hill for a church which later (1897) was moved to Rivermont Avenue and became Rivermont Methodist Church. In 1930 the congregation sold the church to the Lutherans and combined with Centenary to build the present Centenary Church on Rivermont Avenue.

In 1875 the Board moved, "In view of the fact that the First Presbyterian Church of this city is now undergoing repairs and cannot be used for public worship for some time, we cordially invite the pastor, Rev. W. T. Hall, and his congregation to unite with us in public worship in Court Street Church." A similar invitation was extended to the First Presbyterian Church during the building of their new church in 1899, with the suggestion that the pastors of the two churches alternate in the preaching. These fraternal courtesies were returned when in 1900 the First Presbyterian Church and Centenary Methodist Church invited Court Street Church to worship with them during the building of our new church.

"The pastor was requested to make use of the same method for taking up the collection for Home Missions as was used for taking up that for Foreign Missions, it being so successful and pleasant" (May 8, 1905).

The following are the only women who have served on the Board of Stewards: Miss Sue Adams (1920-24), Mrs. George M. Fleming (1924-26), Mrs. John W. James (1920-27), Miss Robina McGehee (1924-27), Mrs. John M. Otey (1920-27), Mrs. L. C. Shearer (1924-26).

At the fourth Quarterly Conference, October 15, 1923, the Board by a vote of twenty-three to seven passed a resolution asking that Dr. Samuel T. Senter be returned for a fifth year despite the church's long-standing adherence to the four-year rule. Bishop Candler, however, did not grant the request. A similar request was made in 1949 with regard to the return of Dr. J. J. Rives; he was, however, appointed to Central Church in Staunton, Virginia, a charge which he had previously served.

Mr. W. S. Gregory heard every pastor from the founding of the church in 1851 to his death in 1929—a period of seventy-eight years.

On October 12, 1925, the Board of Stewards by a large majority went on record as favoring the unification of the Methodist Episcopal

Church and the Methodist Episcopal Church, South. At the General Conference of 1844 the church, failing to agree on the issue of slavery, was divided into these two branches of Methodism. The Methodist Protestant Church joined with them to make a three-fold unification.

Upon motion made by Douglas A. Robertson at the Quarterly Conference of January 12, 1945, an Endowment Fund was set up to which members of the church might contribute funds, the income from which would be used for church purposes.

The Quarterly Conference in January 1939 voted against "removing the Charlottesville, Danville, and Lynchburg Districts or certain vital parts thereof into another conference."

"The church building has been re-evaluated by the Home Insurance Company at \$425,000, which does not include the stained glass windows, organ, pews, carillon, carpet, or furniture" (March 13, 1951). The total amount of insurance on the church and its equipment at present is \$400,000.

"Mr. Burleigh expressed his appreciation for the contributions our church had made to the Red Cross Blood Program, which had resulted in Court Street Church having more than twice as many donors as any other church in the city" (April 9, 1951).

V

Church Officers and War Records

OUR PASTORS

George W. Langhorne. 1850-1852	A. Coke Smith. 1895-1899
John E. Edwards. 1852-1854	J. T. Wightman. 1899†
Nelson Head 1854-1856	William J. Young. . . . 1899-1903
George W. Carter 1856-1858	Gilby C. Kelly. 1903-1907
Jacob Manning. 1858-1860	Richard H. Bennett. . . 1907-1911
John E. Edwards. 1860-1862	Joseph N. Latham. . . . 1911-1915
Robert N. Sledd. 1862-1866	George E. Booker. 1915-1919
John E. Edwards. 1866-1868	Samuel T. Senter. 1919-1923
Robert N. Sledd. 1868-1872	Edwin L. Bain. 1923-1925
William E. Judkins. . . . 1872-1876	E. K. Means. 1925-1929
Adam C. Bledsoe. 1876-1880	Joseph N. Latham. . . . 1929-1933
William E. Edwards. . . . 1880-1884	J. Callaway Robertson. 1933-1937
C. H. Green. 1882*	R. Orman Bryant. 1937-1941
P. A. Peterson. 1884-1888	Frank L. Wells. 1941-1945
John E. Edwards. 1888-1891	J. Joseph Rives. 1945-1949
George W. Carter. 1891†	Theodore M. Swann. . . 1949-1950
Louis B. Betty. 1891-1895	Hugh M. Burleigh. . . . 1950-

MEMBERS OF THE CHURCH STAFF

In 1919 Miss Annie Lind Forsberg was elected Church Secretary and Assistant Treasurer and served as such for twenty-six years. When it became impossible for her to attend to the duties of these offices because of a fall in which her right leg was broken, she was made Church Hostess, a position which she now holds. Mrs. Edward F. Churchill was elected to succeed her as Church Secretary and Assistant Treasurer. Mrs. R. I. Ellett served for several months as an interim Secretary during Miss Forsberg's illness.

The first organist was probably Professor Kreuttner in 1866. The next organist mentioned in the minutes of the Board was Miss Carrie M. Warwick, who served during 1869-71. She was succeeded by Mrs. Aurelius Christian, who served until 1875 and to whom the

* Assistant Pastor.

† April 1, 1891-November 18, 1891. Dr. Edwards died on March 31, 1891.

‡ July-November, 1899. During illness of Dr. Smith.

Board presented a seven-piece silver service in appreciation of her services. Captain Stephen Adams (1876-77) followed Mrs. Christian, and he in turn was followed by Mr. L. Rubenstein, who resigned in 1880 and was succeeded by Miss Nannie Sledd (1880-81).

Miss Ellie H. Seay for several years prior to 1881 had acted as organist for the Wednesday night services; this position carried no salary, but the Board in recognition of her services gave her a gift of \$50, which she was unwilling to accept. Upon Miss Sledd's resignation, Miss Seay was unanimously elected as organist, at a salary of \$12.50 per month. When she resigned in 1893 the Board accepted "the written proposition of Mr. W. S. Adams to act as Musical Director and Organist as follows: 'I hereby offer my services as organist and musical director of your church at the regular services, including funerals and also Sunday School and prayer meetings, for the sum of five hundred dollars per year!'"

Upon his resignation on March 1, 1922, he was succeeded by Isaac E. Norris for the remainder of the conference year, at the end of which Mrs. G. A. Klunter was elected organist and choir director. Upon her resignation in September 1950, Robert L. Moore was chosen as her successor.

The records concerning the directors of the choir are incomplete and somewhat confused on account of the variety of titles used, the uncertainty of their exact meaning, and the fact that at times the organist was also the choir leader. I have used the titles given in the minutes without attempting to interpret them.

Captain Bailey, 1871, teacher of the choir.

C. V. Winfree, 1871-74, leader of the choir.

Mrs. Aurelius Christian, 1875, leader of the choir.

L. Rubenstein, 1877, assistant leader of the choir.

Captain Stephen Adams, 1877-79, leader of the choir.

Orleans Longacre, 1881, elected leader of the choir but declined to serve.

John F. Snyder, 1886-88, choir leader.

John W. Anderson, 1888-89, choir leader.

E. F. Sheffey, 1888-89, assistant choir leader.

M. W. Holmes, 1890, employed to conduct the singing in the church and Sunday School.

Mr. Hall, 1890-91, choir leader.

Captain J. T. Yates, 1891-92, musical director.

Mr. Beamer, 1891, choir leader.

G. W. Argobright, 1892-93, precentor for the congregation.

W. S. Adams, 1893-1922, musical director.

I. E. Norris, 1922, choir director.

Mrs. G. A. Klunter, 1922-1950, choir director.

Robert L. Moore, 1950-, minister of music.

The present choir is as follows:

Mrs. Charles P. M. Sheffey

Mrs. Paul M. Munro

Mrs. William M. Sydnor

Miss Nancy Hayslett

Mrs. Ernest L. Whitehouse

Mrs. Robert Hudgens

Mrs. W. L. Inge, Jr.

Miss Persis Owen

Mrs. Alsen D. Thomas

Mrs. C. M. Watts

Miss Peggy Hillsman

Miss Mary Wooldridge

Burton Stewart

Marshall Rush

Sam W. Goode

John D. Owen, Jr.

Dr. Charles P. M. Sheffey

Soloists:

Mrs. R. C. Wood, Jr., Soprano

Mrs. J. D. Smith, Contralto

Bently Ford, Bass-Baritone

In 1929 Carl H. King, a graduate of Yale Divinity School, was elected our first Director of Religious Education; Mr. King resigned in 1932 to enter the Western North Carolina Conference in which he has for some years acceptably filled the position of Executive Secretary of the Board of Christian Education. His successor, Miss Elizabeth Johnson, a student at Lynchburg College, served as a part-time director until the pressure of her college work forced her to resign on January 13, 1947. Later in that year Miss Margaret Dukes of Orangeburg, South Carolina, accepted the position but after three months was forced to resign because of illness. She was followed in September 1948 by Miss Margaret Overstreet of Roanoke, Virginia, a graduate of Scarritt College for Christian Workers; in September 1950 she accepted a position in rural church work on the Charlottesville district.

Miss Beatrice Jenkins, a graduate of the Christian Workers Training School in Nashville, Tennessee, was engaged by the Woman's Home Mission Society and the Board of Stewards in May 1908 to begin serving as a deaconess on September 1, 1908, "but asked to be released in July as she was to be married and go to Korea."

During the second and third years of Dr. Booker's pastorate (1917-1918) he was assisted in his pastoral work by Miss Elizabeth

Morton, of whom he has said, "She was a most excellent woman . . . and a ministering angel when visiting the poor." When the position of deaconess was merged with that of the church secretary and assistant treasurer and hence required stenographic and secretarial ability, Miss Morton gave up her work as deaconess and became an interdenominational church worker in Lynchburg, in which position she served with marked success until 1924.

Miss Katherine Easterline in 1941 directed the Junior Choir and was a part-time director of religious education. Another deaconess who was a director of religious education was Miss Margaret Overstreet, a graduate of Scarritt College for Christian Workers, who served from September 1948 to September 1950.

WAR BETWEEN THE STATES, 1861-1865

R. H. T. Adams	Leonard F. Lucado
Stephen Adams	William Lucado
Camillus Christian	Thomas E. Murrell
John T. Edwards	Clayton North
August Forsberg	Kirkwood Otey
James Franklin, Jr.	A. L. Plecker
Robert H. Glass	Ambrose B. Rucker
Edward S. Gregory	George W. Rucker
William S. Gregory	William J. Seabury
Powhatan Haynes	A. B. Stratton
David D. Isbell	William A. Strother
J. Winston Ivey	Henry C. Victor
Tipton D. Jennings, Jr.	James W. Watts
Green T. Lavinder	R. Thomas Watts
Nate H. Lavinder	A. Daniel Warwick
John A. Lee	Thomas Whitehead

Christopher V. Winfree

SPANISH-AMERICAN WAR, 1898

R. H. T. Adams, Jr.*	R. H. Oglesby*
W. H. Faulkner*	Robert D. Oglesby*
Fred A. Forsberg*	Allan B. Price
Spot Fulk	W. J. Seabury*
Walter B. Jordan*	Guy L. Wingfield*
Claude Lavinder, M.D.*	L. Edmund Wingfield

John J. Worley

* Deceased.

MEXICAN BORDER, 1916

The following are the Court Street members of the State Militia who at the call of President Wilson went with the Home Guard and the Musketeers to mobilize in Richmond in July "preparatory for military service in the impending Mexican troubles." Mr. Wm. S. Gregory, one of the best known and most loved Confederate veterans in the city, was appointed Superintendent of the Volunteer Army Department of the Court Street Sunday School; his duty was to keep in touch with the men in camp, send them Sunday School literature, and assure them of the church's interest in their welfare and its prayers for their safe return.

R. P. Beasley, Jr.
George M. Bell
Aubrey Christian
J. P. Driskill
Paul C. Edmunds, Jr.
Henry G. Edwards
Saunders Fleming
Carter Glass, Jr.
Richard Pollard Glass
Dillard Jennings
Busey E. Krebs

R. Chess McGhee
Weymouth Murrell
David G. Myers
John R. Patterson
Harry Rumbough
Wm. S. Rumbough
Edward F. Sheffey, Jr.
Thomas M. Thornhill
G. B. Tucker
Duval Williams
Shirley W. Wood

WORLD WAR I, 1917-1918

On March 17, 1918, a service was held at the church for the unveiling of the United States and the Service flags that were hanging in the church auditorium. The Service flag contained 106 blue stars and one gold star.

Henry Louis Amonette
James Elliott Amonette
Richard H. Anderson
Henry C. Beasley
R. Parker Beasley, Jr.
William T. Berry, Jr.
W. M. Burnette
Percy Campbell
Stanley D. Campbell
John W. Carroll
Camillus Christian
Edward D. Christian

Frank P. Christian, Jr.
Lynch Christian
James P. Clegg
John W. Craddock, Jr.
Lacy Driscoll
James P. Driskill
Paul C. Edmunds, Jr.
Henry G. Edwards
Saunders Fleming*
Charles G. Freeman
Clifton Canter Garvin, Jr.
Frank J. Gilliam

Carter Glass, Jr.	Alvin T. Parker
Henry Glass	John R. Patterson
Powell Glass	Randolph L. Patterson
John Tyree Gregory	O. B. Payne
Wesley Harrison	J. Carl Peck
Aubrey H. Harwood	Arthur L. Poindexter
Charles M. Hatcher	John Taylor Poindexter
Thomas T. Hatcher	Clarence A. Profit
W. H. Honaker	Frank E. Roberts
T. B. Howard	J. Walter Rogers
D. C. Hunter	Thomas Rudd
John W. James	George Harry Rumbough
J. Dillard Jennings	William S. Rumbough
H. C. Johnson, Jr.	William R. Seay
Frank O. Kidd	Charles P. M. Sheffey
S. Aston Loyd	William E. St. John
A. Vernon McDaniel	Robert C. Scott, Jr.
R. Chess McGhee	Edward F. Sheffey, II
L. F. Magann	W. M. Stephens
Thomas E. Marsh	Corey Swanson
Clarence Marshall	D. L. Taylor, Jr.
James W. Martin, Jr.	H. D. Tayman
B. D. Mawyer	Thomas M. Thornhill
John E. Meeks	Robert H. Waterfield
Thomas E. Morris	Roy D. White
Travis W. Mullan	Carroll B. Wiltshire
David G. Myers	G. Matthew Wiltshire
R. Hillsman Oglesby	James W. Wiltshire
J. Palmer Ould	T. Buford Wiltshire

Shirley W. Wood

Red Cross Nurses

Blanche H. Lowe	Nancie J. McGehee
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Y. M. C. A. Secretaries

Dr. E. B. Crooks	Harry C. Snead
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WORLD WAR II, 1941-1945

The history of the flags within the chancel is as follows. On December 15, 1941, the W. S. C. S. unanimously requested the

* Died in service, October 23, 1918.

Board of Stewards "to place an American flag in our auditorium for as long as our country should be in a state of war." The Board on January 19, 1942, after a prolonged discussion directed the Church Comfort Committee to purchase "a United States flag of suitable size and quality mounted on a staff" and to display it properly in the auditorium. Such a flag was accordingly purchased and placed in the chancel in February 1942. A year later the Wesley Guild gave a Christian flag to be put on the opposite side of the chancel.

Following a discussion as to whether a service flag should also be displayed in the church auditorium, the Board on January 19, 1942, decided that it might be displayed "in any suitable place in the church or Sunday School other than the church auditorium." Instead of the service flag, however, a memorial tablet bearing the names of those members of the church who served in World War II was placed in the vestibule of the Court Street entrance. It contains 148 names, nine of which are marked with a gold star. The tablet was designed and made by W. B. Kuhlman, the names on it were lettered by John H. Davis, and the idea was sponsored by Mrs. John H. Davis. The names in the list were divided into groups and each group was assigned to a lady in the church, who kept in touch with the members of it by means of letters and *The Upper Room*, a copy of which was sent every three months in the name of the church. The pastor sent a personal letter and a Lenten booklet of devotion to each person on the list.

William S. Adams
I. Holcombe Adams
M. J. Allen, Jr.
Joseph L. Anderson
Millard O. Anderson
Orville R. Anderson
David D. Armistead
William F. Bailey
Frank J. Bane
Howard L. Baxter
Lee H. Beasley
W. J. Davis Bell, Jr.
Samuel H. Bibee
G. P. Watkins Black
W. M. Black, Jr.
Richard Booth, Jr.*

Paul C. Bowles
Boyd E. Braden, Jr.
John Braden
David S. Brown
Robert P. Brown
Thomas D. Caldwell
Robert L. Casey*
C. Lynch Christian, Jr.
Cecil F. Churchill†
John D. Clark, Jr.
W. G. Clark
Edward F. Coleman
Kenner C. Crawley
August F. Davis
John H. Davis, Jr.*
W. E. Drinkard*

Samuel F. Ehrich
Robert D. Ellett
Walter L. Evans, Jr.
L. Oswell Fears, Sr.
Palmore A. Ferrell
Robert S. Ferrell, Jr.
William P. Ferrell
Bently Ford
James B. Ford
Kiah T. Ford, Jr.
Spottswood C. Foster, Jr.
Clifford H. Fox
Jesse B. Franklin
S. H. Franklin, Jr.
Howard Freeman
Thomas M. Funk
Hugh R. Gantt
Joseph I. Gantt
Samuel J. Gantt, Jr.
Nellie F. Gardner
Herbert J. Garrett, Jr.
W. C. Garvin, Jr.
Carter Glass, Jr.
Powell Glass, Jr.
Eugene S. Groseclose
William W. Harper
Edward H. Hatcher
W. Bruce Henson, Jr.
Edwin B. Horner, Jr.
Lester B. Jamerson
John W. James, Jr.
H. Clifton Johnson
Clarence E. Keefer
Joyce Kittelson
John E. Krebs
Howard C. Kyle
William E. Kyle, Jr.
Charles H. Leys
John C. Leys
Richard C. Loyd
Sidney B. Loyd
T. Aston Loyd, Jr.
William Calvin Loyd

Alfred V. McDaniel, Jr.
R. Chess McGhee, Jr.
Pauline McGinnis
Robert K. McGinnis
Luther G. McKenry
Carolyn Maher
John L. Martin
Walter P. Martin, Jr.
George P. Morris
Henry F. Mullan
Robert W. Mullan
James E. Nichols
William G. Nichols
William J. Nuckles*
George H. Orchard, Jr.*
John M. Otey, Jr.†
Robert L. Ould
Charles K. Owen
Earl T. Owen
John D. Owen, Jr.
Robert I. Owen
Malcolm A. Peak, Jr.
Maxwell W. Phelps, Jr.
Jack Plunkett
Andrew Ponton
Allen B. Price, Jr.
William D. Ragland
Eugene Richardson
George P. Richeson
Douglas A. Robertson
Robert G. Robertson, III
Marshall Rush
W. Gregory Seabury
Harry S. Shanklin, Jr.
Wilbur L. Shearer, Jr.
Coke S. Sheffey
M. Roy Sitton, Jr.
Clifton Smith
John W. Smith
Samuel F. Smith, Jr.
T. Vernon Smith
Lawrence W. Staples
W. W. Sweeney, Jr.

Dan L. Taylor, III
Charles E. Thaxton
Henry F. Thaxton
J. Rustell Thomasson
Thomas M. Thornhill, Jr.
William Carter Tinsley
George F. Tuck*
James L. Tuck
Thomas L. Turner
Edward C. G. Tyree*
Montie D. Walkup
Robert G. Ware*
Charles M. Watts, Jr.†
Robert C. Watts, Jr.
John W. Wells

B. S. West, Jr.
Samuel P. White
Ernest L. Whitehouse
Francis R. Whitehouse
L. B. Whitehouse, Jr.†
Edgar C. Wiley, Jr.
Richard H. Wiley
Charles B. Wilkinson, Jr.
Gordon H. Williams
William S. Williams
J. Douglas Wilson
Carol Wingfield
David C. Wingfield
Harold S. Wright
John Curtis Wright

* Died in service.

† Honorably discharged.

VI

The Sunday School

HISTORY

The "people called Methodists" from the beginning saw clearly the importance of the Sunday School to the church. When they founded a church they took care, whenever it was possible, to found a Sunday School as a part of it; in some cases the Sunday School was founded before the church. In the early days, as at present, the Sunday School was a valuable recruiting agency for the church and statements such as the following from the Quarterly Conference for November 2, 1873, were by no means uncommon: "The usual exercises were suspended and a prayer meeting was held instead, when the Lord greatly blessed us, and seven Sabbath School scholars were converted to God." Dr. E. L. Bain reported in December 1924 that eighty-five percent of the members of the church had come through the Sunday School.

The first Methodist Sunday School in Lynchburg was organized in April 1817 at Third Street Church by John Thurman, George Walker, and James McGehee, and thus shares with that of Trinity Church, Richmond, which was also organized in 1817, the distinction of being the first Sunday School in the Virginia Conference. According to Mr. Thurman, "we got about twenty scholars and divided them into three classes, and each man took a class, and continued the school until the weather got cool, when the school was suspended for want of a comfortable room and fire."

From the beginning the Sunday School has been an integral and important part of Court Street Church. Rev. George W. Langhorne, the first pastor of Court Street, reported in February 1852 that "the Sabbath School has increased in numbers and interest and has an enrollment of eighty-seven scholars and fifteen teachers." In March of the following year the pastor told the Quarterly Conference that the Sunday School was in "a decidedly prosperous condition," and reported the organization of a Sunday School Society "for the purpose of raising annually the necessary funds to carry on the successful operation of the school." The Society appointed a Board of Managers whose duty it was "to visit the school regularly, look after delinquent

scholars, secure the services of competent teachers, and exercise a general supervision over the interests of the school"—apparently a sort of multiple Superintendent.

The "prosperous condition," however, seems to have been somewhat transient, for no further mention is made of the Sunday School Society, and in June the pastor reported to the Quarterly Conference, "We have to complain of a want of interest in the school on the part of many in the church and congregation, and of a consequent difficulty in obtaining a sufficient number of Teachers to meet the demands of the School." But the decline appears to have been only temporary for in 1855 the number of scholars had increased to 200 with an average attendance of 130, and the number of teachers to 50 with a regular attendance of 25. The pastor, Rev. Nelson Head, termed the School "an unspeakably important auxiliary to my pastoral responsibilities."

During the superintendency of Mr. A. F. Biggers (1863-1872), in honor of whom the Biggers School in Lynchburg was named, new ideas and methods were introduced and the Sunday School entered upon an era of prosperity and expansion greater than any it had hitherto known. In his first report to the Quarterly Conference he said, "It is my firm belief . . . that the work thus progressing will redound to the salvation of souls, the glory of God, the promotion of the interests of the church, and the honor of the nation." The following year he reported, "On the whole we think the school never gave larger promise of good to the Church and community than at present." That these optimistic words were not merely the conventional language too often to be found in such reports is shown by the fact that in a later report the Sunday School is said to have had an *attendance* of 268, which was "more than 100 in excess of the largest attendance of any other school in the city," and a teaching staff of "27 ladies and 18 gentlemen teachers."

It was during Superintendent Biggers' administration that "Suburban Schools" were organized at Glenwood, Brookville, Franklin Hill, the Fair Grounds, and Diamond Hill. Capt. Jacob H. Robinson was elected Superintendent of the Glenwood and the Brookville Schools, and later of the school at the Fair Grounds. Thomas M. Wheeler was the first superintendent of the Franklin Hill School; he was succeeded in 1871 by Aurelius Christian. The few short and scattered references to the Suburban Schools in the records would indi-

cate that they had a brief and intermittent existence. The "Parent School" at Court Street Station had "41 regular teachers, 28 ladies and 13 Gentlemen; besides 8 officers, Six Gentlemen and 2 lady organists" and an average attendance of 282. In 1871 it was reported as having "Teachers—Sixteen Males, Twenty-one Females. Pupils—97 Males, 105 Females. Total 246."

Superintendent Biggers also organized a second "Sabbath School Society of Court Street Church" with eighty-six founding members. One of their first acts after adopting their constitution was to elect a Board of Visitors, some of whose duties were, in the words of the constitution, to make at least one visitation each month to each School belonging to the Station and to visit destitute localities, ascertain what children were not subjects of religious instruction elsewhere, and use proper exertions to induce them to become members of one of the schools under the supervision of this Society."

On March 14, 1871, during the pastorate of Rev. R. N. Sledd (1868-72), a third Society with similar aims and purposes was formed with the following officers: C. V. Winfree, President; Camillus Christian, Vice-President; H. C. Victor, Secretary; R. H. Adams, Treasurer. Among the members of the last two Societies were Mrs. Emma Adams, I. Holcombe Adams, A. F. Biggers, W. M. Black, Miss Cornelia Brown, J. W. Childs, Mr. and Mrs. Edward C. Christian, Thos. D. Christian, Miss Fannie Early, August Forsberg, Edward C. Glass, Wm. Powell Glass, William Gregory, Walter Isbell, W. C. and J. W. Ivey, George M. Jones, P. Krise, Mrs. Kirk Otey, Thos. E. Murrell, Wm. A. Strother, J. B. and J. W. Watts, and Robert Winfree. Among the members after whose name the word "Child" was written were, W. Asbury Christian, Henry A. and Frank Christian, Carter Glass, Minnie G. and Carrie M. Otey, Christopher and Robert Winfree, and Henry Lee and Lizzie Kent Winfree. The last recorded minutes of the Society are those of May 21, 1871.

"The success of the school in its early history seems to have been fluctuating. In many of the quarterly reports the pastors commend the superintendent and officers for their faithfulness and zeal, but deplore the irregularity of the teachers and the lack of interest felt in the work by the church members, to which they ascribe the want of greater prosperity. To us, as we look back to those early days, the want of more permanent success seems largely due to the unsuitable

arrangements of the room, which was doubtless the case with churches generally at that time. The stationary seats were heavy, high-back, wooden ones, extremely uninviting and uncomfortable. If the classes were large, a part of the scholars must of necessity sit with their backs to their own teachers and crane their necks to see them."*

These defects were remedied in 1871 under the direction of Rev. R. N. Sledd and Supt. J. H. Robinson, and in 1885 the Primary Department was given a separate room "with little red chairs," which apparently proved so attractive that "when the attendance is at its best every one of the ninety-six little chairs is occupied."

During all the years since its founding the Sunday School had met in the basement of the church. Though it had continued to improve in methods and equipment, the officers and teachers, and pupils as well, keenly felt the need of a building of their own, one which afforded ample space for all the functions of the school and was planned and constructed primarily for use as a Sunday School. In fact, it was largely because of the crowded condition of the Sunday School in 1897 that a new church was deemed necessary. In 1901 the Sunday School had 600 members in the main school, 183 in the home department, and about 25 on the cradle roll. The room set apart for use as a library was completely filled by the 1,678 books which it contained.

The purpose of the library was to provide the scholars with good literature and also elementary text-books free of charge. When Sunday Schools were first organized there was some objection to them on the ground that instruction, even on religious subjects, should not be given on the Sabbath. The inclusion of text-books in the library would indicate that Court Street paid little if any attention to this objection. There were during the past century almost no public libraries in any save the larger cities, and many homes made no provision whatever for children's reading. From the beginning the library was an important part of Court Street Sunday School and frequent mention is made of it in the minutes; in 1904 it contained 2,000 volumes. The librarian was always one of the duly elected officers of the school.

During the latter part of the century it seems to have been beset with financial difficulties, for from time to time various ways and

* Cornelia W. Brown, *Rally Day Souvenir*, October 15, 1899.

means for raising the necessary funds were suggested, discussed, and sometimes adopted. One of the most novel of such ways and means was the Book Reception in 1898, the price of admission to which was one book to be chosen from a list of five hundred selected by the Library Committee and "placed at Messrs. Gregory Bros.' for sale at PRIME COST, and their special 'Book Reception' Stamp in a book will be a guarantee of the acceptability of the same for admission." As the attractively printed invitation announced, "At the close of the literary and musical programme . . . refreshments will be served . . . by a bevy of young ladies." With the growth of public schools and of private and public libraries there has been less need for Sunday School libraries and they have for the most part disappeared.

The first move toward the building of the new church was the securing of a temporary parsonage at 810 Court Street in which Dr. Young and his family lived during the razing of the old parsonage, which immediately adjoined the old church. In its place was erected the Sunday School portion of the new church; this was completed on July 1, 1901. During the construction of the church auditorium all religious services were held in this building. By throwing back the curtains which separated the assembly room from the church auditorium the two formed a single room, almost doubling the capacity of the auditorium. Surrounding the assembly room was a two-storied semi-circle of classrooms; on the ground floor were the church kitchens and the banquet hall, both of which are in constant use today. The Friendship Bible Class has for many years used the banquet hall as its classroom.

The last Sunday School service in the old church, on June 29, 1901, began with a Love Feast conducted by Rev. Paul Whithead and included "Exercises by Descendants of the Founders of the Church to the Fifth Generation: Master James Congdon Seabury, great-great grandson of Mr. Jehu Williams; Miss Alice Thornhill Fleming, great granddaughter of Mr. Nathan Thurman; Master Ambrose Barnes Rucker Harris, great grandson of Major James Benagh; Misses Mary U. and Lucy R. Patteson, granddaughters of Dr. and Mrs. John H. Patteson; Mrs. August Forsberg, daughter of Mrs. Caroline F. R. Morgan; Mrs. Maria Mays, one of the Founders." Rev. T. H. Early and Mr. E. L. Bell gave "Reminiscences of Former Superintendents," and Rev. W. E. Edwards, a former pastor, spoke

on "Court Street Sunday School as I Have Known and Observed It." The opening exercises of the new Sunday School building were featured by addresses on the Sunday School of the past, the present, and the future by Edward S. Brown, James B. Gregory, and Edward C. Glass respectively.

The year 1915 was one of the banner years of the Sunday School. The *Richmond Christian Advocate* for November 4 of that year referred to the Sunday School as "one of the most famous Sunday Schools in the country." Although it was largely because of the need of additional Sunday School facilities that the present church was built in 1901-02, already the need of further improvements and additions was making itself felt; it was this need that finally resulted in the erection of the educational building.

Under the energetic leadership of Supt. E. F. Sheffey the Sunday School had continued to grow, and in order to provide space in which to enlarge its building should it become necessary, the Morgan property in the rear of the church was bought on June 15, 1920, for \$6,137.50. Two years later additional space was acquired by the purchase for \$7,000 of the Lewis property immediately adjoining the Morgan lot. On these two lots the present educational building was erected during the pastorate of Dr. E. K. Means and the superintendency of Edward F. Sheffey and W. M. Black. The contract for it was let in August 1927, and the building was completed in July 1928 at a cost of \$125,000. In its construction that portion of the old Sunday School building that was semi-circular was removed, and the remaining part remodeled and made a part of the new building. This is three stories high with a mezzanine floor, constructed of brick and faced with stone in perfect architectural conformity with the rest of the church building.

In it are provided complete facilities for all departments of the Sunday School—Nursery, Beginners, Primary, Junior, Intermediate, Senior, Young People, and Adults. The assembly rooms of the Nursery and the Beginners departments serve also as their classrooms; all other departments have their own assembly rooms with adjoining classrooms. The large and beautiful Wesley Guild Room on the second floor, all the furnishings of which were provided by the Guild itself, is used for meetings of the Guild, the Woman's Society of Christian Service, and the Board of Stewards; it is also

used as a classroom for the Wesley Bible Class taught by Mrs. A. P. Pettyjohn, and as a reception hall.

In the classroom of the Friendship Bible Class are tablets to the memory of Judge Frank P. Christian, teacher of the class from 1912 until his death in 1933, and to Travis (Trap) W. Martin, Assistant Teacher from 1933 to 1947. In the adult assembly room is a memorial tablet to William M. Black, Assistant Superintendent, who died in 1871 at the age of thirty-four, and upon the wall of the Independent classroom are the framed Resolutions adopted by the Board of Christian Education and by the Class upon the death of its teacher, J. McK. Jones.

The special *Bulletin* which was issued in honor of the opening of the new building expressed gratitude and appreciation to "John W. James, Chairman of the Finance Committee, who conducted the campaign which made possible the enterprise; to the Four Hundred and Seventy-Five Individual Contributors to the cause whose gifts financed the undertaking; to the Constance Rumbough Missionary Society, the Wesley Guild, and the Sunday School, which have made sacrifices to do their part; to J. W. Ould, W. M. Black, and Richard Booth, the Building Committee, for their careful oversight of the constructive work; to Stanhope S. Johnson, the architect, much of whose excellent work was a free gift to the Sunday School; and to Walker Pettyjohn, whose benefaction in the construction of the building constitutes the most generous contribution ever made to Court Street Church in her history. A just appreciation of the new Sunday School must include a recognition of the unremitting efforts of Edward F. Sheffey, who, through thirty-six years of service as Superintendent, foresaw the need and worked toward the achievement of the building we now enjoy. In a large measure it is the harvest of his sowing."

The debt on this building was paid by March 12, 1944, and the dedication sermon was preached on that date by Bishop William Walter Peele of the Richmond Area. Those who assisted in burning the mortgage were Dr. Richard Booth, Chairman of the Board of Stewards; Robert C. Watts, Chairman of the Finance Committee when the Five-Year Plan to pay off the debt was adopted; Edgar M. Shaner, Director of the Plan; Giles H. Miller, Chairman of the Finance Committee in 1944; and J. Frank West, Treasurer of the

Board of Stewards. Rev. Frank L. Wells, the Pastor, took a leading part in the campaign to pay off the debt.

From the very beginning our Sunday School, like our country and ourselves, has had its periods of depression and of prosperity. It has been described by superintendents and pastors in such varied terms as *poor, languishing, fair, tolerably good, prosperous, and flourishing.*

At the Quarterly Conference of February 16, 1852, the pastor reported that "the school has advanced in numbers and interest. We have the elements for a school of the highest order, and nothing is wanting to make it all we can desire but an increased concern on the part of the membership of the Church." But at the very next Quarterly Conference he said, "I regret to say that our Sabbath School has not met the anticipations which its appearance at the last quarter had elicited; inattention on the part of the teachers or some other cause has diminished the interest which was formerly evinced by the scholars. . . . Unless some more efforts be put forth I do not know what will be the result." The efforts do not seem to have been forthcoming, for in his next report he says, "The Sunday School is not in a flourishing condition."

The minutes for 1871-72 indicate that frequently the attendance was "only fair" and occasionally "rather small." On several occasions the school was opened by the pastor, since neither the Superintendent nor either of the Assistant Superintendents was present. On June 16, 1872, the attendance was 153 and the collection was \$2.22.

On the other hand the year 1878 seems to have been a banner year in the history of the Sunday School. Both attendance and collections were good throughout the year. The work of the school was publicly commended by the Virginia Conference. According to the minutes of December 1, 1878, "Court Street Sunday School was the banner school in the collection taken up among the schools of the Virginia Conference for Randolph-Macon College and gave toward this worthy object one-fourth ($\frac{1}{4}$) of the amount subscribed by all the schools."

One week later the Secretary records, "Everything connected with the proceedings of the Sunday School and especially today seemed to indicate a fresh interest and a desire on the part of all to go forward in renewed efforts for good in the large field and important work offered to the laborer in this department of the church."

During the later years of the past century the average attendance was 250-300. The figures for April 17, 1887, for instance, are "Enrollment: male teachers, 14; female teachers, 17; scholars, 377. Total average attendance, 248." The average attendance for the years 1903-1916 was 373. The highest single attendance was 753 on September 26, 1915; this figure was closely pressed by 746 on March 17, 1912. The lowest was 69 on August 18, 1907; the low mark in attendance for any year was always recorded in July and August. Attendance was better in 1915 and 1916 than in any previous years; this increase was probably due to an increase in enrollment, for the highest enrollment on record was 1,090 in March 1915. This figure aroused much enthusiasm and inspired a determined effort to raise it to 1,250. No mention is made of the outcome of the effort. On the last Sunday in October 1919 the attendance was the largest in the history of the school up to that time. The offering for Sunday School Day, 1923, was \$151, which was the largest reported from any charge in the Virginia Conference.

ACTIVITIES

The work of the Sunday School, in addition to the regular devotional and educational exercises in the classrooms, has included social gatherings of various kinds, the production of plays at Christmas and Easter, and especially an emphasis upon Home and Foreign Missions, which has found expression mainly in the study of mission literature and in contributions of food, clothing, and money to missionary enterprises.

The White Christmas, the idea of which originated with Mrs. A. W. Scott, in the early 1930's, has been from the beginning one of the church's most successful and helpful activities. Church members are asked to bring on the Sunday before Christmas packages of food wrapped securely in white paper the contents of which are indicated on the wrapping. These are deposited in a large box covered with white paper in the vestibule of the Court Street entrance to the church.

The contents of the box are combined with the food purchased by the annual Christmas fund of the Sunday School, and the food thus acquired from these two sources is placed in baskets for distribution to needy and deserving families in the church. Each basket contains a roast or a chicken bought with the money contributed by

the Sunday School, as well as a supply of canned goods and fruit. About seventy baskets are distributed each year; each is estimated to contain about six dollars' worth of groceries. W. R. Seay has for many years had charge of the collection of the Sunday School fund, and Edgar M. Shaner has directed the distribution of the baskets.

The Friendship Bible Class was founded in 1886-87 with the motto, "A man that hath friends must show himself friendly," *Proverbs*, 18:24. The class had an enrollment of 250 members and an attendance that reached 175 and 210 on successive Sundays in September 1915. According to the *News* of February 18, 1916, "The annual banquet of the Friendship Bible Class of the Court Street Methodist Church was held last night in the refectory of the church, there being 181 members and invited guests present, and the occasion was the most successful in the history of the class. The Friendship Class is the largest in the city, there being more than 300 members enrolled." Its best known teacher has been Judge Frank P. Christian, who taught the class from 1912 until his death in 1933. Other teachers have been E. L. Bell, H. C. Snead, Giles H. Miller, L. E. Wingfield, Paul Coleman, Carter Glass, Jr., and Dr. S. D. Sturkie. Its present teacher is Dr. Paul M. Munro.

When in May 1915 it moved into the refectory, the room which it had formerly used was given to the Independent Class on condition that they fill it—a challenge which they promptly met. This class was organized in 1912 by John H. Davis, who became its first president; its first teacher was H. W. Fields, who was followed by J. C. Jones and J. McK. Jones. It is now taught by Hugo H. Cochran.

Mr. W. S. Gregory in 1915 taught a Substitute Teachers Class in which the lesson was studied one week in advance so that the members would be prepared to teach it on the following Sunday should they be called upon to do so. All members of the class pledged themselves to teach whenever called upon. Mr. E. C. Glass taught a class of Randolph-Macon Woman's College students which had over one hundred members present on September 26, 1915.

Perhaps the oldest class for women is the one now known as the Wesley Bible Class which was first taught by Miss Carrie Lee Bell. The earliest reference to her as its teacher is in 1898, but it is probable that the class was organized earlier during the superintendency of her father, E. Lee Bell, in 1886-91. The members of the

class were Ethel Adams, Mattie Amonette, Annie Gregory (Smith), Alice L. Krebbs, Martha Pettyjohn (Fuqua), Marie Rowzie (Wooding), and Mary Watts (James). Miss Bell resigned in 1903 because of illness and was succeeded by Miss Alice Krebbs, who was in turn succeeded by Mrs. W. J. D. Bell, who taught the class for twenty-five years. Since 1931 it has been taught by Mrs. A. P. Pettyjohn.

The Fidelity Class, for a long time known as "Mr. Bowles' Class," was taught by him for twenty years (1919-1939). He was preceded by Mrs. T. McN. Simpson and Mr. W. S. Gregory and has been followed by Miss Anna D. LeGrande and Mrs. L. C. Shearer, the present teacher. Mrs. L. Hugh Williams, who has been a member for thirty-nine years, is its oldest living charter member. Though small in numbers, the class has for many years made an annual contribution of fifty dollars to missions. The Co-Workers Class was founded by Edward S. Brown, who became its first teacher. He was followed by Mr. E. C. Glass, Rev. J. N. Latham, and Mrs. A. W. Scott, who taught the class until 1934; it is still referred to by the older members of the Sunday School as "Mrs. Scott's Class." Other instructors have been Miss Alice Krebbs, Mrs. James W. Martin, Mrs. Clarice S. Howl, and at present Mrs. V. R. Turner. The Sheffey Memorial Class for younger women was organized by Mr. John M. Otey. It was first taught by Mrs. Kenneth McWane, who was followed by Mrs. W. H. Fore and Mrs. Claude A. Thompson; its teacher at the present time is Mrs. John H. Davis. The class supports a Chinese orphan as its special mission project.

The Vacation Church School was begun during Dr. Bain's ministry (1923-25). It was organized in 1924 by Miss Edna Holmes (Mrs. Stanhope S. Wheat); there were eighteen scholars in the first school and three teachers—Mrs. John D. Oglesby, Miss Mamie McDaniel, and Miss Bessie Krebbs. From the beginning it has grown steadily in attendance and usefulness. The school now has an enrollment of over one hundred scholars; most of the teachers have been drawn from the Sunday School staff.

Beginning April 4, 1886, a monthly meeting of officers and teachers was held to hear reports from committees and to discuss ways and means of solving as far as possible such perennial problems as how to increase the attendance, to secure more teachers, to make teachers and scholars more prompt, and to interest classes in the

lesson. At these meetings such committees as those on music, welcome, visiting the sick, and decorating the church for Children's Day were appointed, and various suggestions for the improvement of the work of the Sunday School were discussed and voted upon.

A later development of these meetings is indicated in the following sentence from the minutes of November 1, 1905: "The question of a regular teachers' meeting on Wednesday evening was discussed, and it was decided to hold such a meeting . . . before Prayer Meeting services at 7:15 o'clock, having light lunch served in the refreshment room of the Church the preceding half hour." Upon the close of the teachers' meeting, which was held immediately after supper, the company adjourned to the Sunday School assembly room where they studied next Sunday's lesson under the leadership of Mr. E. C. Glass and others. Some years later the teaching of the Sunday School lesson was discontinued, and the teachers' meeting was replaced by the present monthly supper meetings of the Workers' Council.

The guest speaker at the teachers' meeting on October 12, 1907, was Hon. William Jennings Bryan whose subject was "Ties" and whose text was "Blest be the tie that binds." Bishop Walter R. Lambuth addressed the meeting in November, 1914, describing his experiences in the missionary fields of Africa, Mexico, and Brazil. The first meeting of the year 1914-15 was devoted almost entirely to comment upon the election of November 22 in which Virginia by a majority of 30,000 voted to abolish the liquor traffic in the State. Expressions of thanksgiving and delight over the outcome of the election were heard from many Sunday School officials and teachers. Among those who spoke was Pearl Sydenstricker (Buck) from China, a student volunteer at Randolph-Macon Woman's College, who stated that she was in China when opium was outlawed. When she came to Virginia she was shocked to see the open saloon but was glad to see that Virginia "had now gotten up with China."

Frequently the whole school was addressed by both local and visiting speakers; among the latter was John R. Pepper of Memphis, Tennessee, a nationally known Sunday School leader. Occasionally there were so many speakers that the study of the lesson was omitted. In the minutes of January 5, 1879, there is evidence that then as now some of the speeches were too long. "Brother Pollard entertained the children with one of his characteristic and interesting talks, being peculiarly appropriate on account of its brevity, which recommended

it to all present, and which others . . . would do well to remember and imitate." But certainly few members would be inclined to find fault with "Rev. Dr. Young of Vanderbilt University who said that everybody in the school looked like Virginians, which in his estimation was the greatest social compliment that could be paid them."

Special occasions such as Christmas, Easter, Children's Day, Mother's Day, and Rally Day were emphasized much more and were celebrated with more elaborate exercises at the beginning of the present century than they are now. Carefully prepared programs appropriate to the occasion were rendered by the Sunday School each year at both Christmas and Easter. The first mention of a Christmas tree with accompanying gifts for the children occurs in the minutes of December 24, 1872. For the first time in Sunday School entertainments in Lynchburg moving pictures were used as a part of the Christmas program of the Court Street Sunday School for December 27, 1913. The film shown was "The Children's Christmas." A three-reel film of Dickens' "A Christmas Carol" was given as one of the many numbers on the 1915 Christmas program.

In the later years of the last century and the early years of the present one the annual Children's Day exercises occupied a prominent place in the Sunday School year. The Lynchburg newspapers usually gave a full account of the proceedings; those for 1890 were described by the *Advance*, the *Daily Virginian*, and the *News*, the last named terming them, "by general consent the most successful celebration of the kind ever given at that church." That the interest in them did not lessen with the passing of the years is indicated by the *News* for May 29, 1916, which reported that the exercises for that year were "pronounced by many to be the most beautiful Children's Day exercises ever carried out at Court Street." The program for 1903 which follows is a typical one:

PROGRAMME

Hymn No. 206—"Stand up, Stand up for Jesus".....	
Prayer.....	Mrs. Edward S. Brown
Hymn No. 263—"Brightly Gleams our Banner".....	
Recitation.....	Ambrose Harris
Exercise—"Making Summer".....	
Carter Glass, Hunter Burge, Clark Cross, Duval Scott,	
Claggett Jones, Frank Gilliam.	
Song—"Summer Time is Here".....	
Primary Department	

Object Exercise	Robert Gregory, Charlotte Kelly, Frank Christian, Alice Fleming, Tom Thornhill, Rita Langhorne, Sanford Glass.
Exercise—"Little Rainbow Children"	Cherry Mae Wear, Jennie Loyd, Mary Archer Glass, Grace Sheffey, Constance Rumbough, Hilda Wilson, Emma Franklin.
Exercise—"Daisies at the Cross"	Bessie Snead, Zaida Stuart, Margaret Christian, Bessie Beasley, Mary Hatcher, Gladys Camp, Elizabeth Glass, Ruth Barnett, Elise Craddock, Josephine Thornhill.
Address	Dr. W. W. Smith
Solo	Miss Bertie Rohr

OFFERING

Hymn—"Blessed Savior, As We Part"	Rev. T. H. Early
Benediction	

* * *

PROGRAMME COMMITTEE

Miss Fannie Wingfield, Chairman
Mrs. Frank West Miss King Ferguson

MUSIC

Prof. W. Saunders Adams	Miss Annie L. Forsberg
Mr. Walker Pettyjohn	Miss Mattie Scott

DECORATION

Mr. E. C. Wiley	Miss Nellie Reed
Mrs. W. P. Tyree	Mr. R. H. Mullan, Jr.
Mr. Norman Totty	

With the development of the departmentalized Sunday School less and less emphasis has come to be placed upon exercises in which the whole school takes part, and as a result Children's Day has fallen into gradual disuse.

Rally Day exercises were held in the fall; elaborate four-page programs were printed and the exercises were duly described in the local newspapers. As in the case of Children's Day, the occasion was more emphasized then than it is now. The first page of the 1905 program is printed in red and blue ink and bears in eye-catching typography this all-embracing invitation: "You, your friends' friends, and all other friends of the great Sunday School Army, embracing in North America alone 155,007 Sunday Schools, with 14,127,541 members enrolled, are cordially invited and earnestly requested to attend the exercises incident to the Eleventh Annual Rally Day

Service of Court Street Methodist Sunday School . . . As we are now in our new building, a seat is guaranteed for each one of the 14,127,541 American Sunday School members who come promptly at 9:15 o'clock. We'll miss you if you don't come. You'll 'miss it' if you're not there! N. B. Souvenirs."

The most novel and interesting feature of the 1915 program was the Roll Call. At the sound of the bugle each of the twenty-five teachers arose as his or her name was called and gave the number of scholars enrolled in the class, the number present, and the motto of the class for the coming year. Some of the mottoes were: Miss Cora Gregory—"Be more prompt in attendance"; Dr. Richard Booth—"Better work for the Sunday School, the Church, and God"; Miss Ethelyn Adams—"That in all things Christ may be pre-eminent"; Mrs. W. J. D. Bell—"Study to show thyself approved unto God a workman that needs not to be ashamed."

Mother's Day was also celebrated each year with a special program. Two other "Days" were those of Decision and of Purpose. On the former day scholars were given cards on which they were asked to signify their decision to accept Jesus Christ as their Savior and Lord. The cards in 1905 were signed by twenty-six scholars, ten of whom joined the church two weeks later.

On Purpose Day cards listing nine purposes for the advancement of the Sunday School in 1905, such as "Be regular in attendance," "Study the lesson one hour each week," "Attend the services of the Church, especially the Sunday morning services," and "Bring in at least one new scholar during the year," were given to all members of the school, who were asked to check each purpose they were willing to affirm, sign the card, and keep it in their Bibles. Similar cards to which had been added three additional purposes—"Keep careful class records," "Visit my scholars in their homes," and "Pray for my fellow workers"—were given to all the teachers, who were asked to check those they were willing to affirm, sign the cards, and return them to the Superintendent. These exercises, which had been given once before by Court Street many years previously, were said "to be unique in this city." There is no other mention of them in the minutes.

The Sunday School picnic is an ancient and honorable institution especially beloved of children. The attitude of Court Street to them is revealed in these two quotations from the years 1886 and 1889:

"Bro. Bell asked the school if a picnic was desired. One negative vote was cast." "Officers and teachers voted eighteen to one in favor of having a picnic." Beginning with 1867 there has been a steady procession of picnics held at the Fair Grounds, Concord Depot, Boyd's Grove, Buchanan, Coyner's Springs, City Park, West Lynchburg, Holiday Lake, and other places.

During the 1890's and the years that immediately followed, the popularity of the Sunday School picnic reached an all-time high throughout the country, and Court Street was no exception to the general trend of the times, for during this time the entire Sunday School was taken on seven free trips—to Lexington, 1896; Natural Bridge, 1897; Luray Caverns, 1898; Niagara Falls, 1899; White Sulphur Springs, 1905; Mill Mountain, 1911; and Washington, 1912. The committee on the excursion to Natural Bridge in 1897 reported that all expenses had been paid without cost to any member of the school. Some one remarked, "That committee can take us to Luray in 1898, Niagara Falls in 1899, and the Paris Exposition in 1900." The prophetic wish, so far as it related to Luray, was fulfilled on September 1, 1898, at an expense of over \$1,300, with all bills paid and \$30 left in the treasury. The prizes for the best account of the trip were won by Mr. W. S. Gregory, Miss Daisy Bell, Miss Cornelia W. Brown, Miss Hilda L. Forsberg, and Mrs. J. Edgar Ware.

For the Niagara Falls excursion two trains were chartered to carry the 800 passengers—"The Sunshine Special," Edward F. Sheffey, Director, and "The Niagara Flyer," Col. James B. Gregory, Director. Each train was equipped with three baggage masters, sixteen doorkeepers, a doctor, dentist, and three caterers. The excursionists left early in the morning of September 14 and returned the night of the 16th, thus concluding what Mr. Richard Pollard termed "the most marvelous trip ever conceived and executed by a Sunday School." According to the *News* of January 19, 1903, "the famous Niagara excursion of 1899 is believed by many to have resulted indirectly in the erection of Court Street's splendid new church and Sunday School room."

The excursion to the Greenbrier White Sulphur Springs on September 7, 1905, was so successful that one member called it "Niagara Junior." The two trains carrying the 875 passengers left at 7:00 a. m., and "after six and one-half hours of real enjoyment

pulled out of the Greenbrier station with their precious freight of tired but happy passengers. Not an accident, not a failure, not a single untoward incident marred the pleasure of the excursion." Upon reporting to the Sunday School that, though the total cost of the trip was \$900-\$1,000, it was without cost to the members of the Sunday School or to the guarantors of the trip, "Mr. R. C. Watts was given the Chautauqua salute in recognition of his very efficient management." A photograph of the excursionists on the front porch of the hotel now hangs in the adult assembly room of the Sunday School.

The week before the Washington trip the *Court Street Messenger* issued a special souvenir edition describing the points of interest in Washington and giving information concerning the excursion. The train left Lynchburg at 6:30 a. m., September 3 and returned at 11:30 that night; refreshments were sold en route by the Wesley Guild under the direction of Mrs. John D. Oglesby and Mrs. Edward F. Sheffey. The 800 passengers were fully prepared to meet any emergency that might arise, for among them were two physicians, two chaplains, two dentists, the chief of police and a sergeant, two baggage masters, an entertainment committee of three, a comfort committee of thirty, thirty-seven chaperons, the General Chairman, Walker Pettyjohn, five assistant chairmen, and ten members of the Board of Directors. Large photographs of the excursionists were taken on the lawn in front of the White House and in front of the mansion at Mt. Vernon; a copy of the latter is on the walls of the adult assembly room of the Sunday School. The prizes for the best written account of the trip were awarded to Miss Margaret Anderson, first prize; Miss Hilda Forsberg, second prize; and Miss Grace Sheffey, third prize. Mr. Pettyjohn reported an expenditure of over \$1,600 and a surplus of \$139 over and above all expenses.

NOTES FROM THE MINUTES

There are extant only three books of Sunday School minutes—a small one covering the years 1866-71, a larger one covering the years 1871-91, and a still larger one of the minutes from 1903 to 1918. The last mentioned book is a huge ledger of 304 pages which was written by Dr. F. A. Lee, Judge J. Singleton Diggs, and an unnamed scribe, to the three of whom all who are interested in the history of the Sunday School should be deeply grateful. It contains, in addi-

tion to the usual minutes of the meetings of the Sunday School, numerous resolutions, programs of Rally Day, Children's Day, Mother's Day, Christmas and Easter exercises, and many newspaper accounts of various Sunday School activities during these years.

The greater part of the official records in all three books are concerned with purely routine matters and differ little the one from the other—who presided, who led in prayer, what hymns were sung, what passages of Scripture were read, the star classes, the number present, the amount of the collection, and who pronounced the benediction. But every now and then this dry, monotonous record is varied by some enlivening incident or interesting printed program or newspaper account. I have made brief mention, often in the minutes' or newspaper's own words, of some of these moments in an attempt to give the reader some idea of the Sunday School during the earlier years of its existence.

One of the first things that a reader of today notices in the minutes is the attention paid to the weather. These meteorological reports vary widely in both tone and extent—from the vagueness of "Fine!" "Good," "Changeable," and "Very bad" to the conciseness of "Snow," "Clear and cold," "Hot and dry," and "Rain, hail, and sleet"; from the brevity of "Hot," "Cold," "Warm," and "Rain" to the length of "Very dark, gloomy, stormy weather," "This morning is very cold and is snowing fast," and "The school assembled this morning under all the circumstances and blessing which a bright and beautiful Sabbath day could lend."

In 1914 the Intermediate baseball team of Court Street Sunday School won a silver loving cup known as the Reach Trophy in the Sunday School Athletic League of Lynchburg. The *Lynchburg News* of April 5, 1915, contained the following item: "A fund was raised Wednesday evening sufficient to pay the entire cost of basketball suits for the Court Street Sunday School Junior and Intermediate basketball teams, which have been in the lead in the City Sunday School League since it was begun."

MUSIC NOTES

The first organist of the Sunday School who is mentioned in the minutes was Miss Mollie G. Taylor and the first leader of the singing, Bro. C. V. Winfree, both of whom were elected on February

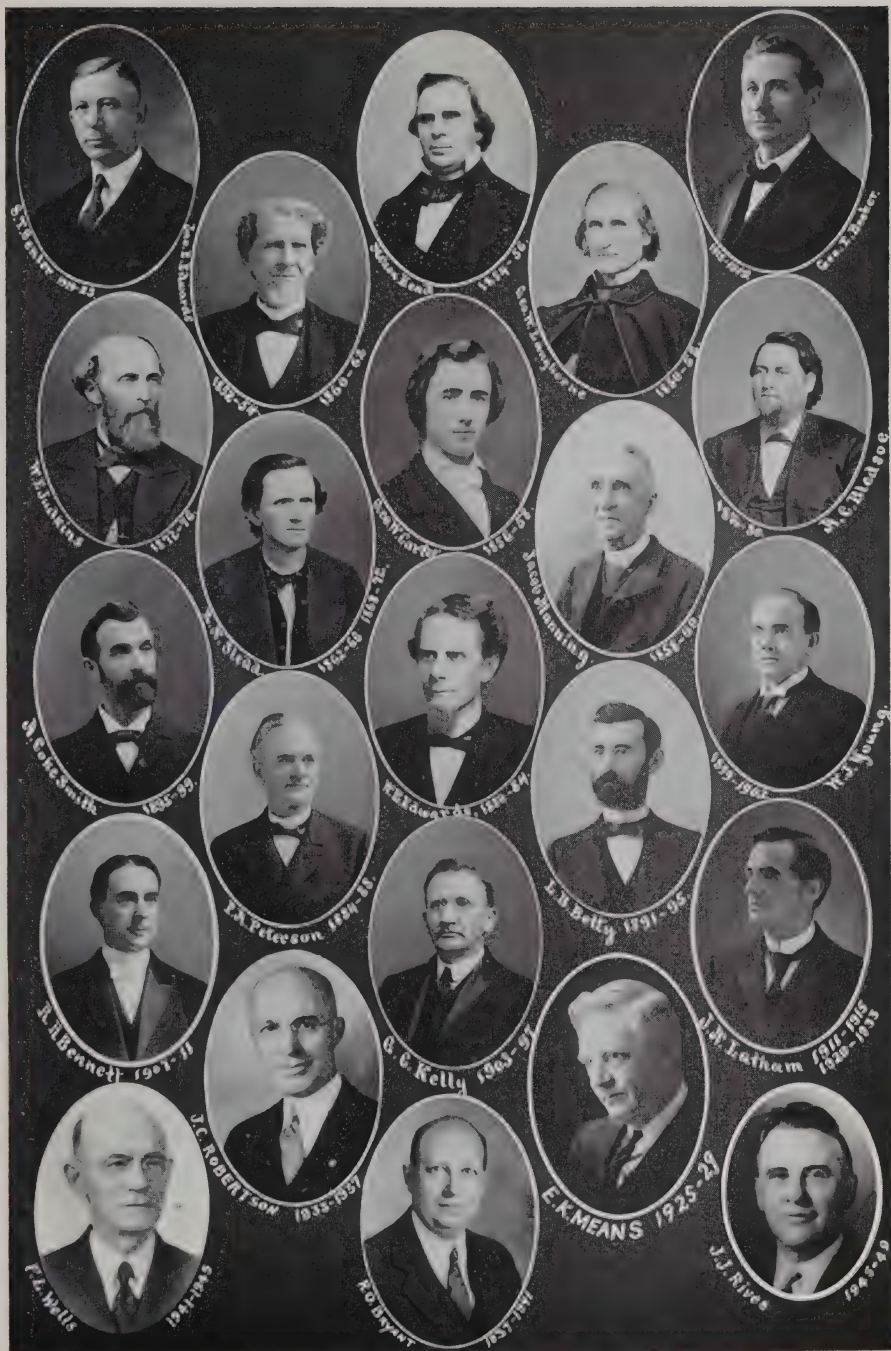
13, 1876. Miss Ella Seay appears to have been the organist in 1878. On January 5, 1890, it was announced "that the Board of Stewards had employed Bro. Holmes to conduct the singing in the church and the Sunday School." Despite objections by several stewards who thought that Brother Holmes ought not to charge the church for his services, the record indicates that he accepted the position.

As has been noted elsewhere in the *History*, one of the reasons for founding Court Street was a desire to have an organ in the church. A minor crisis of the same nature appears to have arisen in a meeting on February 16, 1890, "to consider the question of using the piano as an accompaniment to the singing in the Sunday School. Nearly all present favored using both piano and organ, and the majority, if they could not get both, preferred the piano."

The question was referred to the Board of Stewards, who on April 6, 1890, reported that they had "no objection to using the piano in school but were not willing to do away with the organ and could not furnish means from the church to purchase a piano." Whereupon the advocates of the piano set out to raise the necessary funds by their own efforts, and on October 26, "the Piano Committee reported that they practically had in hand \$425 for the purchase of a piano and a committee was appointed to select and secure it." One more instance of the old truth that in clerical as well as secular matters, "Where there's a will there's a way."

Walker Pettyjohn, for many years musical director of the Sunday School, being unable to find a hymnal that was entirely satisfactory, compiled the *Court Street Hymnal*, had it published by Hall, Mack and Company of Philadelphia, and presented the Sunday School with six hundred copies. In the opinion of the publishers and of the recipients "the book was unequaled for the purpose."

When the present church was built a Sunday School orchestra was formed, consisting of Professors Giovanni Ottaiano and G. A. Klunter, violin; Mr. Henry Farmer, flute; Professor W. S. Adams and Miss Henrietta Pettyjohn, piano. The orchestra played the hymns and Walker Pettyjohn directed the singing—a combination that existed for several years and attracted city-wide attention. In 1915 the members were W. S. Adams, piano; G. A. Klunter, violin; J. B. Wood, coronet; and F. M. Monk, flute. The cost of the orchestra was \$280 per year, one-half of which was contributed by Mr. Pettyjohn.



OUR PASTORS, 1851-1951



THE FIRST JUNIOR CHOIR, 1930

First Row (left to right): Robert Holdren, William Stratton, Harry Orchard, Frank Owen, Wilbur Shearer, Orville Anderson, ———.

Second Row: Eleanor Wright, Claiborne Perrow, Ruth McGinnis, John Owen, John W. James, August Davis, Esmond Shearer, Kathleen Glass, Frances Tyree.

Third Row: W. M. Black, Louise Walkup, Mary Margaret Miller, Clara Bell, Cynthia Cobbs, Mary Jane Crowell, Betsy Pettyjohn, Mary T. Thaxton.

Fourth Row: Carl H. King, Gertrude Kern, Ann Caldwell, Alma Cobbs, Louise Bibbee, Dr. J. N. Latham.

Fifth Row: Mrs. G. A. Klunter, Mrs. J. D. Owen, Mrs. W. M. Black.

The first Junior Choir was organized by Carl H. King, Director of Religious Education, in 1930 under the direction of Mrs. J. D. Owen, assisted by Mrs. W. M. Black. Others who have served as either director or pianist or both are Mrs. W. E. Kyle, Mrs. Ernest Williams II, Miss Katherine Easterline, Mrs. Mayo C. Harlow, Mrs. Virginia Burton, Mrs. Meade Williams, Mrs. Donald Bair, Miss Betty Johnson, Mrs. Arthur Wake, and Miss Rena Robertson. The present director is Robert L. Moore. There are at present four choirs in the church—Senior, Junior, Cherub, and Youth Fellowship; all are under the direction of Mr. Moore.

OFFICERS

Superintendents

John H. Seay.....	1851-61
Rev. John E. Edwards.....	1861-62
Abram F. Biggers.....	1863-72
Jacob H. Robinson.....	1872-76
Rev. Thomas H. Early.....	1876-86
E. Lee Bell.....	1886-91
Edward F. Sheffey.....	1891-1927
W. M. Black.....	1927-35
Thomas M. Funk.....	1935-40
John H. Davis.....	1940-45
Dr. Chas. P. M. Sheffey.....	1945-

Officers, 1876

Rev. Thomas H. Early, Superintendent
 C. V. Winfree, First Assistant
 Robert Mays, Second Assistant
 Wm. A. Strother, Secretary and Treasurer
 S. P. Holt, Assistant Secretary and Treasurer
 H. C. Victor, Librarian
 J. B. Winfree, Assistant Librarian
 Miss Ellie Seay, Organist

Officers, 1901

Edward F. Sheffey, Superintendent
 Maj. J. T. Yates, Associate Superintendent
 Walker Pettyjohn, Musical Director
 Prof. W. S. Adams, Pianist

COURT STREET METHODIST CHURCH

Miss Henrietta Pettyjohn, Organist
 William H. Bigbie, Treasurer, 20th Century Fund
 Prof. J. L. Armstrong, Registrar
 George H. Poling, Secretary and Treasurer
 R. Gilbert Wood } Associates
 George M. Bell }
 Edward C. Glass, Librarian
 Robert G. Lavinder } Associates
 R. H. Mullan, Jr. }
 Charles B. Easley }
 John L. Williams } Bible and Song Book
 Robert C. Watts } Librarians
 Robert S. Jones, Auditor
 Miss Cornelia W. Brown } Primary Department
 Miss Marce T. Jones } Principals
 Miss Henrietta Pettyjohn }
 Mrs. W. J. Young } Superintendents
 Miss M. Ruth Jennings } Home Department
 Miss Annie Lind Forsberg, Secretary Home Department

Teachers, 1902

Miss Mattie D. Adams	Mrs. W. B. Henson
Mrs. Peter Ainslie	Mrs. Mary W. Ivey
Mrs. J. L. Armstrong	Miss Mary Ruth Jennings
Miss Carrie Lee Bell	Miss Lizzie Warren Jones
Miss Gabriella Burton	Miss Bessie B. Krebs
Miss Belle G. Burton	Miss Anna D. LeGrande
Miss Vinnie Caldwell	Miss Virginia Lewis
Miss Maggie G. Craddock	Mrs. T. C. Miller
Miss Rosalie Dornin	Mrs. Giles H. Miller
Miss M. King Ferguson	Miss Kate Nowlin
Miss Annie Lind Forsberg	Mrs. S. F. Poindexter
Miss Hilda A. Forsberg	Miss Mamie Rohr
Miss Mary C. Glass	Mrs. Frank West
Miss Julia E. Gregory	Mrs. W. J. Young
E. Lee Bell	R. R. McPherson
Edward S. Brown	John P. Pettyjohn
Judge J. Singleton Diggs	Richard Pollard
M. H. Garland	W. C. Satterwhite
E. C. Glass	Harry C. Snead
Col. James B. Gregory	W. H. Tyler
William S. Gregory	Col. J. W. Watts
Hon. T. D. Jennings	C. H. Wright

Messenger Boys, 1902

W. Hayes Adams	Claggett Jones
Camillus Christian, Jr.	Frazier Jones
Thomas B. Dornin, Jr.	Busey Krebs
Saunders Fleming	F. A. Lee, Jr.
James R. Gilliam, Jr.	Travis W. Mullan
Henry B. Glass	Archer P. Pettyjohn
Edward S. Gregory	Samuel F. Poindexter, Jr.
George R. Harwood, Jr.	Edward F. Sheffey, Jr.
Clyde Jennings	Preston Waldron
Walter W. Young	

OFFICERS, 1926

Edward F. Sheffey, Superintendent
 Dr. F. A. Lee, Secretary
 James E. Loyd, Jr., Treasurer

Superintendents of Departments

Cradle Roll—Mrs. W. L. Clark
 Beginners—Miss Mattie A. Scott
 Primary—Miss Annie Lind Forsberg
 Junior—Miss Bessie B. Krebs
 Intermediate—Mrs. Giles H. Miller
 Seniors—W. L. Clark
 Young People—Dr. Richard Booth
 Adult—John D. Oglesby
 Teacher Training and College—Mrs. John H. Davis
 Home—Mrs. John W. James

CENTENNIAL YEAR, 1950-51

The officers and teachers of the School as of December 1, 1950,
 are:

General Officers

Dr. Charles P. M. Sheffey, Superintendent
 John H. Davis, Assistant Superintendent
 William R. Seay, Secretary-Treasurer
 Alvin F. Record, Recording Secretary
 Carroll B. Wiltshire, Literature Secretary

Superintendents of Divisions

Children's—Mrs. John M. Oakey Youth—Douglas A. Robertson
 Adult—Lawrence B. Whitehouse, Jr.

Nursery Department

Mrs. Joseph Vigneau, Superintendent

WORKERS

Mrs. Burton Stewart Mrs. J. R. Shorter

Kindergarten Department

Miss Mattie A. Scott, Superintendent

TEACHERS

Mrs. C. R. Shumate Mrs. O. B. Newton, Jr.

Primary Department

Mrs. F. L. Doering, Superintendent

Miss Annie Lind Forsberg, Secretary

TEACHERS

Mrs. Julian Adams Mrs. Lawrence Allen
 Miss Mary Lee Maiden Mrs. Thomas O. Sterling
 Mrs. Clyde White

Junior Department

Mrs. John M. Oakey, Superintendent Mrs. Temple North, Secretary
 Mrs. W. B. Henson, Assistant Secretary

TEACHERS

Mrs. Edward Diuguid Mrs. Carl Douglass
 Mrs. J. L. Jones Mrs. C. R. McDaniel
 Miss Mamie McDaniel Miss Ann Pettyjohn

Intermediate Department

J. Steven Thornhill, Counselor Miss Bessie Krebs, Secretary-Treasurer
 Miss Bessie Krebs, Pianist

TEACHERS

Mrs. John R. Franklin Vernon McDaniel
 William Stratton Mrs. H. E. Wehr

Young People's Department

H. V. Traywick, Counselor Mrs. Charles P. M. Sheffey, Secretary
Miss Elizabeth Blankenship, Pianist

TEACHERS

Dr. T. Moody Campbell Mrs. W. J. D. Bell, Associate
Mrs. Carroll B. Wiltshire, Mrs. James W. Wiltshire, Jr.,
Associate Associate

Senior Department

John W. James, Jr., Counselor Florence Miller, Secretary
Nancy Mattox, Pianist

TEACHERS

William S. Williams William T. Wright, Associate

Adult Department

Lawrence B. Whitehouse, Jr., Superintendent
Joseph J. Thaxton, Associate Superintendent
Dan L. Taylor, Secretary-Treasurer
Mrs. Paul M. Munro, Pianist

TEACHERS

Hugo H. Cochran Mrs. John H. Davis
Dr. Paul M. Munro Mrs. A. P. Pettyjohn
Mrs. L. C. Shearer Mrs. V. R. Turner

VII

Woman's Society of Christian Service

BY JOSEPHINE M. THORNHILL

The history of women's missionary work in Court Street Church might well be said to have had its beginning in 1832—nineteen years before the Church itself was founded. In that year the leading Methodist women in Lynchburg organized in the Third Street Church the first missionary society composed entirely of women. It was called The Female Missionary Society of Lynchburg and Auxiliary Missionary Society of the Methodist Episcopal Church. The object of this organization was set forth in the preamble of the constitution, which reads:

"Being deeply sensible of the unmerited goodness of our Heavenly Father in having cast our lots in a land of light and liberty, having bestowed upon us the invaluable privileges of the gospel, we deem it our duty to put our mites into the treasury of the Lord to aid in sending the good news of salvation to those who know not a Saviour."

An order to the treasurer of their auxiliary signed by the president, Mrs. Lucy W. Otey and dated February 12, 1838, reads as follows: "The treasurer of the Female Missionary Society will pay to the Rev. John Early the sum of \$376.50 to be paid to the treasurer of the Virginia Conference Society." This shows that the mites spoken of sometimes added up to a very impressive total.

In the face of many difficulties and no slight opposition, these women worked with great devotion for the missionary cause during the nineteen years of the Society's existence. In 1851 when the Third Street Church was divided into two separate pastoral charges—Third Street Church and Fourth Street Church, which later became Centenary and Court Street—the Society was dissolved. There is every reason to believe, though there are no records in existence to prove the fact, that the missionary work went forward at once in Fourth Street Church, for among the charter members of the new church were the president of the original Third Street Society, Mrs. Lucy Wilhelmina Otey, and many of its most active members. Among

them were Mrs. Elizabeth Rives Early, wife of Bishop Early, and Mrs. Anne Saunders, who had served as secretaries; and Mrs. J. W. Morgan and Mrs. James H. Patteson, who had been the treasurers of the old society.

In 1878 Mrs. Juliana Gordon Hayes, organizer of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, came to Lynchburg and organized the Woman's Foreign Missionary Society of Court Street Church, one of the pioneer auxiliaries of the Virginia Conference. The treasurer's report for that year shows that there were sixty members enrolled in Court Street and that they contributed \$420.00. From the date of its organization the Society has been closely identified with the Conference Society and has furnished through the years many district and conference officers. From 1888 to 1898 Mrs. Jane Margaret Brown served as District Secretary of the Lynchburg District; others from Court Street who have held this office are Mrs. F. W. Martin, Mrs. R. H. Sharp, Mrs. A. W. Scott, Mrs. L. C. Shearer, and Mrs. Giles H. Miller. In 1948 Mrs. A. P. Pettyjohn was appointed District President and she still serves in this office. Since 1949 Mrs. J. Frank West has served as District Treasurer.

The first president of the new auxiliary was Mrs. Jane Margaret Winfree Brown, who continued in this office until her death in 1910, a period of thirty-two years. Some of the present members of the Society still recall with what enthusiasm they attended the meetings during those days, for Mrs. Brown, a charming and gay person as well as an ardent missionary leader, made missions a most interesting subject. For many years the Loving Circle of King's Daughters, a society of children whom she organized in 1888 for missionary work, met in her home every week. She directed this society until her death. They supported a Chinese girl and did much home mission work. In her long term in office she laid a sure foundation of deep interest in the missionary work and the Society today is largely what it is because of her faithful, untiring service.

In March 1891 the Woman's Parsonage and Home Missionary Society of the Virginia Conference was organized in the basement of the old Court Street Church. In the fifth annual report of the Woman's Parsonage and Home Mission Society of the Methodist Episcopal Church, South, published in that year, there is information of interest on this organization. Under a heading "Our Commis-

sion" the needs that the Society hoped to meet were listed. These included church extension, establishment of industrial schools among the poor, many other types of local work, and of course the building of parsonages. The report in listing the great need for home missions, particularly in the western territories, reads as follows:

"And look over to our Western Territory. Everyone knows there are places to be found from which primeval darkness and heathenism have never been driven. And the influx of the Chinese, with their idols and foul customs, is so great as to alarm the government. Within the bounds of the United States there are now large territories occupied by heathen nations. Must not all these be taught the way of life? And should not our church send its missionaries everywhere among the Godless inhabitants of this land to patiently labor and teach them the love of God? And should not you aid the church to do this work? The preachers must live among them, must have houses to preach in, houses to live in, and we must provide these houses."

This organization was very active in all forms of home mission work until the fall of 1913 when the Woman's Foreign Missionary Society and the Woman's Home Missionary Society, which by this time had dropped the word "Parsonage," united under the name of the Woman's Missionary Society of the Virginia Conference. It is interesting to note in the old records that during this time the membership and the budget of the Home Missionary Society were always larger than those of the Foreign Society. In 1921 the budget of the former was \$1,136.59 while that of the latter was only \$328.35.

Since 1913 the united society has carried on both home and foreign work and has grown steadily. In 1915 there were one hundred and nine members enrolled, who gave \$1,090.00. In 1949 two hundred and forty-eight members contributed more than \$3,200.00.

With the unification of Methodism in 1940 the Woman's Missionary Society became the Woman's Society of Christian Service, not a new organization but a consolidation under a new name of the various missionary societies of the united church. The charter meeting of the Virginia Conference organization with more than one thousand delegates attending, was held at Court Street on October 8, 1940.

Throughout the hundred years of the church's existence the women have been busy in missionary enterprises and have worked

for and actively supported missionary programs of service all over the world. Since 1878 many individual members of the Society have organized both children's and young people's missionary societies in the church and have served as leaders in them. In some years there have been as many as four of these groups at work. Today the Woman's Society of Christian Service through a chairman of children's work, a chairman of youth work, and a chairman of student work follows a unified plan for the missionary education of these age groups, so that every boy and girl in Methodism may be introduced to the world-wide missionary work of the church and have an opportunity to participate in carrying on its activities.

In reports given to the Quarterly Conference many interesting items dealing with the Woman's Missionary work have been found—a few of them are listed below:

Fourth Quarter 1909: "Our women are supporting several native workers in the foreign field."

Second Quarter 1911: "Our five missionary societies report a good quarter's work. Our women are working in an advance movement for \$1,000.00 for Brazil."

Fourth Quarter 1911: "Our Court Street ladies led the Virginia Conference in their offering for Brazil."

Second Quarter 1923: "A well organized Missionary Society continues to do good work."

Three special missionary projects—two in foreign fields and one at home—have been undertaken and carried through. On September 10, 1923, the pastor, Dr. Samuel T. Senter, made the following report to the Board of Stewards:

"An interesting fact that we record is that one of the members of our church today started to begin missionary work in Harbin, a station of Manchuria-Siberia Mission. The church feels great pride in another representative in the foreign field, Miss Constance Rumbough."

Miss Rumbough was an active member of the Woman's Missionary Society for many years and during the entire period of her foreign service at first in Harbin, Manchuria and later in Wilno, Poland (1923-1929) was supported by her home society. In her honor the society in 1924 took the name Constance Rumbough Missionary Society, which name was kept until the unification of Methodism in 1940.

During the years of the depression in the early 1930's the women undertook a special work in Lynchburg, the making of clothes for needy school children, and many members met regularly for more than three years to do this sewing. At that time the local school authorities in expressing appreciation of this service to the community estimated that at least one hundred children were provided with warm clothes and thus kept in school.

In 1930 the Society took as its special foreign project the support of a missionary teacher, Miss Annie Eloise Bradshaw, in Laura Haygood Normal School in China. It continued this support until 1950, when conditions in China forced her to return to this country. She is at present Dean of Women at Ferrum Junior College.

The following women have served as presidents of the woman's work since its organization:

1878-1910	Mrs. Edward S. Brown
1911-1914	Miss Cornelia Brown
1915-1916	Mrs. B. P. Thornhill
1917-1918	Mrs. J. W. Ould
1919-1920	Mrs. John D. Oglesby
1921-1922-1923	Mrs. L. C. Shearer
1924-1925	Mrs. D. R. Anderson
1926-1927	Mrs. A. P. Pettyjohn
1928	Mrs. Giles H. Miller
1929	Mrs. L. C. Shearer
1930-1931	Mrs. W. J. D. Bell
1932-1933	Miss Josephine Thornhill
1934-1935	Mrs. John M. Otey
1936-1937	Mrs. L. C. Shearer
1938-1939	Mrs. Stanhope S. Johnson
1940-1941	Mrs. John H. Davis
1942-1943	Mrs. John W. James
1944-45-46-47	Mrs. J. W. Wiltshire, Jr.
January 1948-June 1949	Mrs. Thomas M. Funk

The present officers of the Woman's Society of Christian Service are:

President	Miss Josephine M. Thornhill
Vice-President	Mrs. J. Mott Robertson
Recording Secretary.....	Mrs. J. E. Ware
Promotion Secretary.....	Mrs. Alfred A. Kern
Treasurer	Mrs. J. Frank West

There are on its roll 248 members, divided into eight circles and two units of the Wesleyan Service Guild, who are actively supporting many types of missionary work.

For many years an annual contribution of linen has been sent to the Conference Orphanage at Richmond and since 1917 a yearly scholarship has been given to Ferrum Junior College. Since the formation of the Lynchburg Council of Church Women, which is a branch of the United Council of Church Women, the Society individually and collectively has taken an active part in its work.

Among the local projects which the Society regularly supports are the Florence Crittenton Home, to which a basket of provisions has been sent each month since 1923; the playground at Point of Honor, which has been actively supported since 1938; and the monthly luncheon for the basket-making group of blind people. Also active assistance is given when needed to the old people at the City Home, the recreation projects at the State Colony, and to recreation at the City Mission. In addition to the home and foreign projects which the Society as a whole supports, each circle undertakes to assist regularly in some local welfare work.

The program of education and work is planned to fulfill the purpose of the Woman's Division of the Church which is stated thus: "The purpose of the Woman's Division shall be to develop and maintain Christian work among women and children at home and abroad; to cultivate Christian family life; to enlist and organize the efforts of Christian women, young people, and children in behalf of native and foreign groups, needy childhood, and community welfare; to assist in the promotion of a Missionary spirit throughout the church; to select, train, and maintain Christian workers; to coöperate with the local church in its responsibilities; and to seek fellowship with Christian women of this and other lands in establishing a Christian social order around the world."

The entire membership realizes that this program needs many more Court Street women participating in the missionary enterprises of the Women's Division, and so they are working actively to enroll them for service in the great missionary cause of the Church.

VIII

The Wesley Guild

HISTORY

The Wesley Guild was organized in February 1897 by Dr. A. Coke Smith at the residence of Mrs. W. Duval Adams on Cabell Street with the following charter members:

Miss Ettie Adams	Mrs. R. J. Hancock
Mrs. Henry P. Adams	Mrs. M. M. Horton
Miss Juliet Adams	Miss Jennie Patteson
Miss Mattie Adams	Mrs. Macon B. Patteson
Mrs. W. Duval Adams	Miss Mattie Scott
Mrs. James Dillard	Mrs. Lizzie C. Snead

Mrs. Adams, the "Mother of the Guild" and its first president, appointed Mrs. Patteson, Mrs. Snead, and Mrs. Dillard to draft the constitution and by-laws. At the Guild's thirtieth birthday party in 1938, Mrs. Dillard told "how Mrs. Lizzie Christian Snead, Miss Juliet Adams, Mrs. Jennie Patteson, and herself had fostered the idea of a Guild until they got it organized." In 1900 the President, Mrs. Carter Glass, "In order to create interest in the work divided the membership into Circles of ten, each under the leadership of a chairman." The current *Yearbook* shows a membership of two hundred, divided into six circles.

Its primary purpose was "to aid in securing a new church and to spread among its members a helpful spirit of fellowship." As Mrs. E. T. Krebs wrote in her poem, "Our Guild":

With nickels bright
A Church to build
Was first the thought
That formed this Guild.

But with this purpose still in view
We must be social for a while,
And not make life a desert isle.

That this dual purpose was accomplished from the very beginning of the Guild is evidenced by the following extract from the minutes

of a meeting held October 5, 1899, at the residence of Mrs. M. M. Horton: "The ladies of the Guild were the first to agitate the subject of a new church building, and are naturally much gratified that their earnest efforts now promise to result in a speedy fruition of their cherished plans. . . . Charming music, character exercises, and delicious refreshments combined to make the time allotted to the meeting fly all too swiftly." In a booklet celebrating the dedication of the new church on November 23, 1902, it is stated that "the ladies of the church deserve special praise for their contribution, through the Wesley Guild, of \$3,000 to the organ fund of the church."

But this was merely a beginning. The minutes of the Guild show that, in addition to such minor matters as paying "the bill for 2 piano keys" and debating at length "whether to decorate the church for Christmas in white or in red and green,"—they finally voted to let the Decorating Committee choose the colors they preferred—it has to its credit such varied and worthy achievements as starting the movement for the junior choir and for a vested senior choir and furnishing the vestments of each ever since their founding; purchasing for the Guild Room a Knabe grand piano and completely furnishing the room; outfitting the kitchen and the refectory and maintaining the upkeep of both; sponsoring receptions to the new pastors and their families; paying for all sheet music used by the senior choir and for part of its salaries; securing homes for Virginia Conference delegates and giving teas or receptions to their wives; decorating the church each year at Christmas and Easter and providing altar flowers on the Sundays on which they have not been contributed by members of the church; giving an initial \$3,000 to the Building Fund, and by personal efforts and contributions over many years helping to pay the debt incurred in the construction of the educational building. They also purchased a carpet for the adult assembly room of the Sunday School in 1917, provided the velvet curtain which formerly separated this room from the church auditorium, gave the mural which is below the stained glass window in the rear of the pulpit, and have from time to time repaired or replaced various items in the interior furnishings of the church. Their latest contribution was the gift of \$1,000 to the Centennial Fund for the new organ.

The income of the Guild is derived partly from the dues of its members but chiefly from the dinners which the Guild serves for

such civic, educational, and religious organizations as the Lynchburg Chamber of Commerce, the Randolph-Macon Woman's College Alumnæ Association, and the district and annual conferences of our own and other churches. The Guild Scrapbook contains letters from these organizations to Mrs. J. Frank West and her helpers praising in the highest terms the food and service they received. In 1902-03 the Guild raised \$3,597 and in 1919-20, \$1,100. The balance on hand in September 1948 was \$1,158, in February 1949 it was \$1,628, and in September 1950 it was \$1,188.

That they took their deliberations seriously and without shirking their responsibilities is indicated by such entries as this: "There being no further business, the seventeen survivors of an unusually long meeting adjourned." But in their consideration of these more weighty matters they took care not to neglect the second part of their twofold aim in the founding of the organization—"to spread among their members a helpful spirit of fellowship." The monthly social meetings and the annual picnic in May did much to promote this spirit. Such entries as the following are not infrequently to be found in the minutes:

"Sunshine and balmy air brought forth an unusually large crowd, and there was much pleasant chatter over the punch cups and the salad plates."

"Sandwiches were served in delicious abundance."

"All agreed that good weather, good food, and good company combined to make a good time for everybody."

"Gay converse, wit, and repartee filled the moments with pleasure, the time passing all too swiftly."

"Delightful refreshments were served and all felt that these meetings were for the good of the church."

We thus see that during the more than fifty years of its existence the Guild has held firmly to its original aims—the care and the improvement of the church building and the promotion of fellowship among its members—and has amply confirmed the following tribute paid to them in an early history (1901) of the organization: "The work of these women has proved that woman possesses qualities of

sterling worth and is fully capable of making a success of any work that she undertakes." And I think we may rest assured that the wish expressed in "Our Guild,"

May Wesley from his home on high
Approve our work as the days go by,

has been amply granted.

THE GUILD SCRAPBOOK

The Guild has proven an ideal method for developing church workers, and the good that has been done socially can never be estimated.—Bishop A. Coke Smith.

Among the attractions at an Advertising Bazaar held in a warehouse at the corner of Main and Eighth Streets was a voting contest for the prettiest woman and the most popular man in Lynchburg, the prizes being a thorough-bred calf and a tailor-made suit of clothes. The calf was won by Miss Lucy Patteson with 1,877 votes; runners-up were Miss Sallie Carroll, 685 votes and Miss Ruth Jennings, 519. The suit of clothes was captured by N. H. Lavinder, with J. T. Bowman and James A. Scott as runners-up. (March 1903)

In the early years of the Guild the social meetings were held at the homes of the members and were featured by games and contests of various sorts, recitations and musical and vocal selections, as well as a variety of "refreshments of a delicious character including both dainties and substantial," and even an occasional bit of business.

"The Junior Guild having disbanded, a number of the young people united with the seniors, thus strengthening the working force of the latter." (February 9, 1904)

"*The May Queen* given at the Rivermont Casino under the auspices of the Wesley Guild of the Court Street Methodist Church was not only an immense financial and social success but an artistic success as well." (May 1904)

"The menu consisted of Virginia ham, fried oysters, beaten biscuits, tomatoes with mayonnaise on lettuce, olives, hot chocolate, ribbon ice cream, cakes, and mints" and fully merited the words "tempting viands" that were applied to it.

Silk Sock Social Circle No. 1

This little sock we give to you
 Is not for you to wear,
 Please multiply your size by two
 And place therein with care
 In silver or in cents,
 Just twice the number that you wear,
 (We hope it is immense.)
 So if you wear a No. 10
 You owe us twenty, see?
 Which dropped within the little sock
 Will fill our hearts with glee.
 'Tis all we ask, it isn't much,
 And hardly any trouble,
 But if you only have one foot,
 We'll surely charge you double.
 Now if you have a friend quite dear,
 You'd like to bring with you,
 Or if you know some one who'd come,
 We'd gladly give you two;
 So don't forget the place and date—
 We'll answer when you knock,
 And welcome you with open arms,
 BUT DON'T FORGET YOUR SOCK.

REFRESHMENTS

Mrs. Macon Patteson's, 315 Fifth Street

"A letter from the members of Company L, 116th U. S. Infantry at Camp McClellan, signed by Lieut. R. Chess McGhee, thanking the ladies of the Wesley Guild and the Co-workers Class of Court Street Methodist Church for their Christmas gift of \$125 has just been received in the city." (1917)

The first yearbook of the Guild was issued in 1943-44 under the direction of Mrs. William H. Fore, who was president during that year. The gavel used in the meetings of the Guild was given by Mrs. E. T. Krebbs, one of the early members.

The Guild celebrated its semi-centennial on February 10, 1947, with an elaborate luncheon at which a giant fifty-candle birthday

cake was cut by the charter members that were present, assisted by former presidents. "The highlight of this meeting was the talk given by Mrs. John H. Davis on Guild activities during the past fifty years."

PRESIDENTS

Mrs. W. Duval Adams.....	1897-1898
Mrs. Nicholas Knight.....	1898-1899
Mrs. Edward F. Sheffey.....	1899-1900
Mrs. Carter Glass.....	1900-1901
Mrs. James A. Scott.....	1901-1902
Mrs. Edward C. Glass.....	1902-1903
Mrs. John M. Otey.....	1903-1904
Mrs. Robert S. Jones.....	1904-1905
Miss M. Ruth Jennings.....	1905-1906
Mrs. Carter Glass.....	1906-1907
Mrs. B. P. Thornhill.....	1907-1908
Mrs. Giles H. Miller.....	1908-1909
Mrs. Duval Adams, Sr.....	1909-1910
Mrs. Giles H. Miller.....	1910-1911
Mrs. Robert S. Jones.....	1911-1912
Mrs. W. J. D. Bell.....	1912-1913
Mrs. E. C. Beasley.....	1913-1914
Mrs. J. Edgar Ware.....	1914-1915
Mrs. J. Frank West.....	1915-1916
Mrs. Richard Booth.....	1916-1917
Mrs. W. M. Stokes.....	1917-1918
Mrs. S. F. Poindexter.....	1918-1919
Mrs. Walter Carroll* } Mrs. J. Frank West }	1919-1920
Mrs. A. P. Pettyjohn.....	1920-1921
Mrs. R. S. Jones.....	1921-1922
Mrs. C. F. Trent.....	1922-1923
Mrs. Stanhope S. Johnson.....	1923-1924
Mrs. John M. Otey* } Mrs. F. O. Plunkett }	1924-1925
Mrs. Giles H. Miller.....	1925-1926
Mrs. T. A. Jennings.....	1926-1927
Mrs. J. Frank West.....	1927-1928
Mrs. A. P. Pettyjohn.....	1928-1929
Mrs. A. Montague White.....	1929-1930

* Elected but did not serve.

Miss Margaret Yates.....	1930-1931
Mrs. John M. Otey.....	1931-1932
Mrs. J. Frank West.....	1932-1933
Mrs. W. P. Tyree.....	1933-1934
Mrs. Richard Booth.....	1934-1935
Mrs. W. T. Spencer, Jr.....	1935-1936
Mrs. John M. Otey.....	1936-1937
Mrs. A. P. Pettyjohn.....	1937-1938
Mrs. R. Orman Bryant.....	1938-1939
Mrs. Edwin B. Horner.....	1939-1940
Mrs. T. L. Cobbs.....	1940-1941
Mrs. Stanhope S. Johnson.....	1941-1942
Mrs. Alsen D. Thomas.....	1942-1943
Mrs. William H. Fore.....	1943-1944
Mrs. Richard Booth.....	1944-1945
Mrs. John H. Davis.....	1945-1946
Mrs. Thomas M. Funk.....	1946-1947
Mrs. Robert H. Crawley.....	1947-1948
Mrs. D. Marvin Penny.....	1948-1949
Mrs. John G. Potts.....	1949-1950
Mrs. Benjamin F. Grady.....	1950-1951

OFFICERS, 1950-51

President.....	Mrs. Benjamin F. Grady
Vice-President.....	Mrs. John G. Potts
Recording Secretary.....	Mrs. W. F. Thornton
Corresponding Secretary.....	Mrs. Frank K. Williams
Treasurer.....	Mrs. Edwin B. Horner
Historian.....	Mrs. O. C. Rucker, Jr.

Conclusion

God of grace and God of glory,

.

Grant us wisdom,

Grant us courage,

That we fail not man nor Thee!

The history of Court Street Methodist Church has been one of achievement and of service not only to its own members but to all mankind. There is no continent upon the globe that has not felt the healing touch of Court Street in her ministry to the bodies, minds, and souls of men. For many years the sun has never set upon Court Street's far-flung empire. Our church has given us a wonderful heritage—a heritage that is worth keeping at any cost.

We are, like the hero of *Locksley Hall*, "the heir of all the ages" in that we are deeply indebted to the countless men and women in the past who have given their time, their money, and themselves to make our church what it is today—they have labored and we are entered into their labor. The only way we can pay this debt is not only to do all that we can to maintain the church in its present high position but to make it even better year by year. Neither a plant, nor a man, nor a church can stand still—they all must either grow or die. When they stop going forward, they begin to go backward. If we are not helping our church to go forward, we are not in deed and in truth members of it but only names upon her roll, merely that and nothing more.

Robert Browning, thinking of three great victories of the English fleet, each of which saved England from invasion, wrote,

Here and here did England help me: how can I help
England?"—say,

Whoso turns as I, this evening, turn to God to praise
and pray.

Court Street has helped our forefathers, and it has helped us in more ways than we can enumerate. "How can we help Court Street?" let us say. And in helping Court Street we shall help our children, our children's children, and perhaps most of all ourselves. "Others have paved a way for us; we must do so for those coming after us, just as Christ paved a way for all to the stars."

INDEX

The large number of persons whose names occur in the *History*—over nine hundred persons are mentioned in the text, some of them many times—makes a complete Index impracticable, if not impossible. The pages that follow are intended as a guide to the contents of the book rather than a comprehensive Index of it.

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